THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From Giles Fletcher.

The Death of Judas Iscariot.

THE graceless traitour round about did look,
(He look'd not long, the devil quickly met him,)
To find a halter, which he found, and took,
Only a gibbet now he needs must get him;
So on a wither'd tree he fairly set him;
And help'd him fit the rope, and in his thought
A thousand furies, with their whips, he brought;
So there he stands, ready to hell to make his vault.

For him a waking bloodhound, yelling loud,
That in his bosom long had sleeping laid,
A guilty conscience, barking after blood,
Pursued eagerly, nay, never stay'd,
Till the betrayer's self it had betray'd.
Oft chang'd he place, in hope away to wind;
But change of place could never change his mind:
Himself he flies to lose, and follows for to find.

There is but two ways for this soul to have,
When parting from the body, forth it purges;
To flie to heav'n, or fall into the grave,
Where whips of scorpions, with the stinging scourges,
Feed on the howling ghosts, and fiery surges
Of brimstone roll about the cave of night,
Where flames do burn, and yet no spark of light,
And fire both fries and freezes the blaspheming spright.

There lies the captive soul, aye sighing sore,
Reck'ning a thousand years since her first bands;
Yet stays not there, but adds a thousand more,
And at another thousand never stands,
But tells to them the stars, and heaps the sands:
And now the stars are told, and sands are run,
And all those thousand thousand myriads done,
And yet but now, alas! but now all is begun.

With that a flaming brand a fury catch'd,
And shook, and toss'd it round in his wild thought:
So from his heart all joy, all comfort snatch'd,
With every star of hope; and as he sought
(With present fear, and future grief distraught)
To fly from his own heart, and aid implore
Of Him, the more he gives, that hath the more,
Whose storehouse is the heav'ns, too little for his store.

"Stay, wretch, on earth," cried Satan, "restless rest:
Know'st thou not justice lives in heav'n? or can
The worst of creatures live among the best:
Among the blessed angels, cursed man?
Will Judas now become a Christian?
Whither will hope's long wings transport thy mind?
Or canst thou not thyself a sinner find?
Or cruel to thyself, wouldst thou have mercy kind?

"He gave thee life: why should thou seek to slay him?
He lent thee wealth to feed thy avarice;
He call'd thee friend; what, that thou should'st betray him?
He kiss'd thee, though he knew his life the price;
He wash'd thy feet: should'st thou his sacrifice?
He gave thee bread, and wine, his body, blood,
And at thy heart to enter in he stood;
But then I enter'd in, and all my snaky brood."

As when wild Pentheus, grown mad with fear,
Whole troops of hellish hags about him spies,
Two bloody suns stalking the dusky sphere,
And two-fold Thebes runs rolling in his eyes:
Or through the scene staring Orestes flies,
With eyes flung back upon his mother's ghost,
That with infernal serpents all emboss'd,
And torches quench'd in blood, doth her stern son accost.

Such horrid gorgons, and misformed forms
Of damned fiends, flew dancing in his heart,
That now, unable to endure their storms,
"Fly, fly," he cries, "thyself, whate'er thou art,
Hell, hell already burns in every part."
So down into his torturers' arms he fell,
That ready stood his funerals to yell,
And in a cloud of night to waft him quick to hell.

Yet oft he snatch'd, and started as he hung:
So when the senses half enslumber'd lie,
The headlong body, ready to be flung
By the deluding fancy from some high
And craggy rock, recovers greedily,
And clasps the yielding pillow, half asleep,
And as from heaven it tumbled to the deep,
Feels a cold sweat through every trembling member creep.

There let him hang embowelled in blood,
Where never any gentle shepherd feed
His blessed flocks, nor ever heav'nly flood
Fall on the cursed ground, nor wholesome seed,
That may the least delight or pleasure breed:
Let never spring visit his habitation,
But nettles, kix, and all the weedy nation,
With empty elders grow, sad signs of desolation.

There let the dragon keep his habitance,
And stinking carcases be thrown avaunt,
Fauns, sylvans, and deformed satyrs dance,
Wild cats, wolves, toads and screech-owls direly chant;
There ever let some restless spirit haunt,
With hollow sound, and clashing chains to scar
The passenger, and eyes like to the star
That sparkles in the crest of angry Mars afar.

THE CHURCHMAN.

THE ATONEMENT ABOVE REASON BUT NOT CONTRARY TO REASON.

WE have lately taken occasion to animadvert on some incautious expressions in current use, in regard to the sufferings and death of CHRIST. To those whose attention has been awakened to the subject, we recommend the following judicious observations of Saurin, especially the latter half of the extract.

The death of JESUS CHRIST is a mystery inaccessible to reason, but which all the difficulties that reason can muster, are unable to impair.

It is a mystery inaccessible to reason: let it explain to me that wonderful union of greatness and depression, of ignominy and glory, of an immortal GOD with a dying man.

Let reason explain to me how it comes to pass that though GOD is unsusceptible of suffering and dying, the sufferings and death of JESUS CHRIST should, however, derive all their efficacy from his nature as GOD.

Let reason explain to me how JESUS CHRIST could satisfy Divine justice, and be, at the same time, if the expression be lawful, the judge and the party condemned, the avenger and the party avenged, he who satisfied, and he to whom satisfaction was made.

Let reason explain to me how JESUS, nailed to the cross, is nevertheless worthy of the adoration of men and of angels, so that the Jew who crucifies him is at once his executioner and his creature.

Let reason explain to me, above all, that mystery of love which we see displayed on the cross of JESUS CHRIST, and how GOD, who is so great and so highly exalted, should have vouchsafed to perform, in behalf of man, a being so low and contemptible, wonders so astonishing. Bend, bend, proud reason, under the weight of these difficulties, and from the extent of these mysteries learn the narrowness of thy own empire.

'It is the wisdom of GOD in a mystery, which none of the princes of this world knew.' 1 Cor. ii. 7, 8. It is 'the great mystery of godliness.' 1 Tim. iii. 16. These are 'the things of the Spirit of GOD, which the natural man receiveth not.' 1 Cor. ii. 14. This is the 'stumbling block of the Jew:' this is 'to the Greek foolishness.' 1 Cor. i. 23. 'These are the things which eye hath not seen, nor ear heard, neither have entered into the heart of man.' 1 Cor. ii. 9. This is a mystery inaccessible to reason, but it is a mystery whose truth and importance all the difficulties which reason can muster are unable to impair.

The Gospel tells us not that greatness and depression, that ignominy and glory, that the mortal and the immortal nature, were confounded in the person of JESUS CHRIST. It simply informs us that GOD, in the depths of his infinite wisdom, knew how to unite depression to greatness, glory to ignominy, the mortal to the immortal nature. This is a mystery inaccessible to reason, but against which reason has no title to murmur.

The Gospel does not tell us that GOD, who is unsusceptible of either suffering or death, suffered and died, but that the subject susceptible of suffering united to the impassable, suffered; that the mortal, united to the immortal subject, died; and that, in virtue of this union, his sufferings and death possess an infinite value. This is a mystery inaccessible to reason, but against which reason has no title to repine.

The Gospel does not tell us that JESUS CHRIST, considered as nailed to a cross, as suffering, as dying, is worthy of adoration, but, in virtue of his intimate union with Deity, that he is an object of adoration to men and to angels. This is a mystery inaccessible to reason, but against it reason has not a title to reclaim.

The Gospel does not tell us that man, a being so mean, vile, grovelling, could have merited this prodigy of love; but that GOD has derived it from himself, as an independent source, and that he considers it as essential to his glory to acknowledge no other foundation of his benefits but the misery of those to whom he is pleased to communicate them. This is a mystery inaccessible to reason, but against which reason has not a title to reclaim.

THE CROSS ON WHICH CHRIST SUFFERED.

A REVERENCE for relics is founded in nature, or rather, it is part of our nature. They are mementoes of the departed, and we cling to them with holy attachment. They enliven the recollections which memory has embalmed, and awaken, as it were, the sleeping loves of the soul. To remember the virtues and to forget the faults and failings of the dead is an impulse of nature, and is embodied as a sentiment of nature in the proverbs of different languages. In spite of itself the heart enshrines and canonizes the beloved and virtuous dead. Thus by a law of our nature the remembrances which relics renew are holy and stainless. And the thing recalled is not the idea of a truth, but the remembrance of a person: thus again, by an amiable weakness of our nature, relics perpetuate in imagination the living forms in which virtue and piety and benevolence were embodied. Of all passions, too, grief is the most retiring: it shrinks from the world, flies into solitude, and would rather sink under its sorrows than reveal the load. It is this sentiment which relics chiefly awaken, and they therefore help to withdraw us from the world, and cherish the desire of retirement and spiritual communion.

The Church of Rome, it is well known, has skilfully availed itself of this sentiment, and at different times, within its bosom, the most preposterous impositions have been practised on vulgar credulity. Every body knows that they can show at Rome the chair of Peter, the tears of CHRIST, the blood of one saint, and the bones of all. But probably the most ancient and the best attested, certainly the most interesting of all these fabulous holds on popular superstition, is the legend respecting the cross of CHRIST. Even since the time of the Reformation, the truth of the story has been gravely and learnedly argued. We give the reader the tradition as we find it in Witsius, a Protestant divine of the seventeenth century, who subjoins to it a learned refutation. The story itself may suggest some curious and profitable reflections, and serve, as an instance of credulous piety, "to point a moral or adorn a tale." The refutation is needless: the reader may easily trace the stupendous fabric from its small beginning in the simple statement of Cyril, that the wood of the cross was discovered, to the embellishments of Ambrose and the miraculous superinductions of later authors: and he will be quite willing, without investigating a long array of authorities, to "concur with Chamier, Salmasius, Daillè and others, in esteeming the story a mere invention and fable."

It may be proper to state that the Empress Helena lived in the year 326, and the testimony of Ambrose was given about eighty years afterward.

'The history of this affair is related thus. The Empress Helena, now advanced in years, having from pious motives taken a journey to the East, visited the places which had been trodden by our Lord's sacred feet; and at the expense of her son decorated a number of them with monuments of stupendous workmanship. In the meantime "the SPIRIT suggested to her that she should search for the wood of the cross. She approached Golgotha, and said, Behold the place of the contest, where is the victory? I seek the sign of salvation, and I find it not. Am I surrounded, she adds, with royal splendor, and is the cross of my LORD in the dust? How can I think myself redeemed, if the redemption itself is not beheld?" Ambrose introduces her as using these expressions.* According to Paulinus,† she sent, in consequence, for persons of the greatest intelligence, both among Christians and Jews, "and assembled them at Jerusalem. Confirmed by their unanimous declaration in favor of one particular spot, she straightway gave orders, urged no doubt by the impulse of that revelation with which she was honored, that they should proceed to the operation of digging in that very spot. Nor did much time intervene before the hidden cross made its appearance. But three crosses being found together as they had anciently stood prepared for our Lord and the two malefactors, congratulations on account of their success began to be mingled with anxious perplexity, arising from the apprehensions which the pious entertained, lest perhaps they should choose the cross of a malefactor instead of the cross of CHRIST." Hence it may be gathered that all the three crosses were of the same form.

But what served at the last as a mark of distinction? If we give credit to Ambrose, no extraordinary Divine interposition was necessary; for Helena found the title affixed to the front of the cross, JESUS OF NAZARETH, THE KING OF THE JEWS. Thus the real state of the matter was ascertained; the cross was distinguished by the title. And such perhaps was the prevailing belief at that time. But Rufinus was dissatisfied with this account, and imagined that an affair of so high importance could not be effected without a miracle. "A woman half-dead," says he, "was brought, who, after having derived no benefit from the touch of the first and second cross, no sooner felt the third applied than, suddenly opening her eyes, she revived, recovered full vigor, and began to run up and down through the whole house with much greater agility than when she had been well, and to magnify the power of GOD."‡ If this is not sufficient to determine the point, learn from Paulinus, with whom Sulpitius Severus concurs, that another and a greater miracle was performed. "A dead body was introduced. After it was laid down, first one of the crosses was applied to it, then another, but death poured contempt on both. At last the resurrection of the body discovered our Lord's cross; and death being overcome by the touch of the life-giving wood, the funeral clothes were shaken off, and the body stood erect." Nicephorus joins both these miracles together.§

The Empress having thus succeeded to her wish, and being confirmed by miracles so remarkable, erected, with royal munificence, a most splendid church in the very place where she had found the cross. Sazomen and Theodoret affirm, however, that after the cross was discovered, one part of it was left at Jerusalem, and another part removed to Constantinople. Constantine, as Socrates relates, having received the latter, enclosed it in his own statue, which stood in the forum of Constantinople; assuring himself that a city in which so sacred a relic was preserved, would certainly be safe and sound. Such is the history of the transaction; which, being confirmed by witnesses so numerous, and of so great credit and authority, and being so uniformly believed alike in the East and the West, seems to be placed beyond all hazard of being called in question; and that so much the more, because St. Cyril, Bishop of Jerusalem, who flourished in those times, and might have been present at the finding of the cross, wrote to Constantius, the son of Constantine, respecting the discovery of the life-giving tree of the cross.'‖

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* Orat. in Fun. Theodosii.

† Epist. 11.

‡ Ruf. Hist., lib. i. cap. 17.

§ Lib. viii. cap. 29.

‖ Vide Baron., tom. iii. ad an. cccxxvi. num. 42 et seq.

CRUCIFIXION.

THIS death was terrible above others, not only for the scandal and disgrace, but for the extreme pain and torture of it. And of this the very manner is enough to convince us. For, the form of a cross, being that of two posts cutting one another to right angles,—on that which stood upright the body was fastened, by nailing the feet to it; and to the other transverse piece, by nailing the hands on each side; the pain whereof must needs be most acute, because these parts of the body, being the instruments of action and motion, are provided by nature with a much greater quantity of nerves than others have occasion for. And since all sensation is performed by the spirits in these nerves, wheresoever they abound the sense must needs, in proportion, be more quick and tender. And in this case we are to consider, not only the hands and feet as pierced through with iron pins—and these so large that Thomas required for his conviction to *thrust his finger into the print* of them—but the weight of the whole body hanging upon those fastenings, and those tormenting distortions of the limbs which the Psalmist signified when (speaking in the person of our Saviour) he complains, "They pierced my hands and my feet, I may tell all my bones." (Ps. xxii. 17.) If the bitterness of this pain had been in any degree recompensed by the shortness, it had yet been more tolerable. But, alas! it was a very slow and lingering, as well as an exceeding sharp death. For though the misery was so great, yet none of the vitals were immediately affected. But the body continued thus stretched out, till excess of anguish had by degrees quite exhausted the spirits, and driven out the soul. Our blessed Saviour, we are told expressly, continued thus three long hours, in languishings and thirsts, and leisurely pangs of approaching death. And at last, with strong cries and groans, gave up the ghost. What a tedious torment is this in comparison of those executions that malefactors commonly undergo; where the seat of life is immediately assaulted, and the sense of pain can be but very short. The Romans themselves, who used this punishment, were frequently so compassionate as to strangle the party first, and content themselves with exposing the dead body upon the cross. But in our Saviour's case there was no relenting, no remains of humanity for his ease and relief. Death attacked him in its most frightful shape, and wreaked its utmost spite upon him. The length of his misery was so far from being unusual, that, we are told, the Governor wondered to hear in the evening that he was dead so soon. The soldiers also, who came to take the bodies down from the cross, found the two companions of his shame still struggling for life. But to us it cannot seem strange that his spirits should be so much sooner wasted, who know what variety of miseries he passed through to it. The wondrous and unspeakable agony in the garden, the violence of the Jews, the buffetings of the servants, the being harassed and dragged from one court of judicature to another, the thorny crown and merciless scourges, those deep furrows, which the barbarous plowers cut in his back: all these, I say, and (which was yet worse than all these) that unconceivable anguish and sad anxiety of heart, which, before any outward violence was offered to him, did, with its own weight, depress his soul, and make it exceeding sorrowful and heavy, even unto death: all conspired to spend his natural strength, and force his life away. Nature was quite worn out; and what was wanting in length of time upon the cross, had been supplied another way, many other ways; many other ways indeed, to us unknown. For certainly never any person died with such variety, such bitterness of torments, of studied, malicious torments. Never any was sensible of such exquisite misery, nor had cause to utter such a doleful complaint, as he who, though the Son of GOD, felt himself so destitute of consolation and support, as to cry out, with a passion that looked almost like despair, "My GOD, my GOD, why hast thou forsaken me?"

Stanhope.

THE BLOOD OF CHRIST BRINGS TO ALL LIFE OR DEATH.

AH! let us beware, my beloved brethren, that we deceive not ourselves as to this; after so many distinguished tokens of the grace of GOD, we are going to become the most wretched, or the happiest of all creatures. Our condition admits not of mediocrity. The two interesting extremes present themselves to view—the extreme of justice and the extreme of mercy. We are going to prove all that is mild and gentle in the peace of GOD, or all that is tremendous in his indignation: and that blood which we have seen poured out, must be upon our heads either to attract or to repel the thunder.

'His blood be upon us, and on our children.' Matt. xxvii. 25. This was the imprecation of those barbarous Jews, who with importunity demanded the death of JESUS CHRIST, and glutted themselves with his sufferings. But it was in a far different sense the interior voice of those believing souls who entered into the design of GOD, who, by faith, sprinkled themselves with this blood, which was to form the bond of union between heaven and earth.

'His blood be on us, and on our children.' This is the voice which now resounds from ear to ear, and which must be accomplished on this assembly, in one sense or another. Yes, this blood shall be upon you, in vengeance and malediction, as it was upon ungrateful Jerusalem, in your families to trouble their peace, in your plans to defeat them, in your establishments to sap them to the foundation, in your consciences to harrow them up, in your death-bed to darken it with horror and despair, and through all the periods of eternity, demanding the expiation of the crime of having trampled under foot the blood of the Son of GOD, and of having crucified afresh the Lord of glory: or it will be upon you, yes, this blood will be upon you, to strengthen you under all your infirmities, to preserve you in the hour of temptation, to console you under the pressure of calamity, to speak peace to the troubled conscience, to support you in dying agony, to render your death blessed, and eternity triumphant.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS.

"Old wounds need vinegar as well as oil."
New-England Memorial, p. 197.

YOUR correspondent has alluded to his motto once before, and supposed it would not be necessary to allude to it again. But he understands that one of your contemporaries has referred to it, as exhibiting the character he wilfully and angrily designed should pervade his papers. The Boston Recorder, he is told, (for he has not seen it,) styles them "Protestant Episcopal vinegar." While he humbly asks pardon for setting his neighbor's teeth on edge, and most cordially forgives the Editor of that long-established and rather austere paper, for this its first-born pun, he must say, that his use of this motto, and indeed the whole tendency of his observations, is altogether misunderstood. This motto is a Puritan motto, extracted from a Puritan book, as displaying a Puritan spirit, as giving a Puritan sanction to such spiritual chirurgery as it was originally designed to commend. And now, if under such a sanction, with such a guide, he exhibit vinegar, pray lies the fault in *him*, or in the *sour materials*, it became his duty to work up? If these materials, *diluted* as they are in passing through his hands, become vinegar; in their original state what could they have been short of *oil of vitriol?* He trusts a more elaborate exculpation is unnecessary.

The last paper was the intended preface of the present. I designed to detail some of the *professions* merely of Puritans toward Episcopacy, but was led insensibly to show how these *professions* were exemplified in relation to the serious and delicate matter of holy orders. Referring your readers to the *professed* bearing of Puritans toward Episcopalians, I now invite them to some further inquiry into the practical illustration of this bearing: "by their fruits shall ye know them."

The first glimmerings of Episcopacy, amid the "autumnal mists" of this Puritan shore, appeared in Salem, Mass., A. D. 1629. Among the few who commenced the settlement of that "ancient town," were two whose names are not forgotten,* and we may hope will never be. These men objected to the sarcasms, reproaches and abuse, interwoven, not merely with the sermons, but the prayers of the Puritanical parsons. Probably they would not much have cared for what the *laity* said out of doors; but to hear such irritating calumnies, such imitations of papistical execration from the pulpit, when they would fain have worshipped GOD, and to be compelled to do it, (for compulsory attendance on Puritan worship was the order of the day,) was to do acts of deglutition which none but a "lord of a pill-box" has a right to require. They resented the shameful tyranny, and withdrew, not to a cathedral, but to a private dwelling, (a sanctuary into which, said Lord Chatham, the *king* dare not enter, but which a Puritan magistrate could burst open without ceremony. Felt's Annals, p. 257,) there to listen to the services of the Church of England: services, in which, blessed be GOD! foul insinuation and detestable slander cannot find a lurking place. Oh, I wonder not they loved an impartial, never praising, never censuring, but always strictly devotional liturgy; nor can I wonder, from what I have seen and heard at this day,† that many of our most enlightened and upright laymen are jealous to the last degree of the language which a frail and fallible mortal may palm off in their name to the Majesty of heaven, and therefore contend for a liturgy, and nothing but a liturgy, with most courageous and uncompromising perseverance. Let the laity keep their ground, and our Liturgy will be safer than in the hands of those who, out of pretended respect to piety, may alter it, as Baxter's classis did his, "in six hundred particulars."

What was the fate of the Messrs. Brown? Oh! Endicott, a name singularly worthy the "reign of terror," who would have made a capital provost-marshal to Torquemada, the great inquisitor general, had rule in Salem. They were accordingly denounced, without delay, as "evil and ill-conditioned," (Felt's Annals, p. 36,) and sent packing home to England: and by a curious coincidence, in (it is believed) the ship Lion, or Whelp, or Lion's Whelp, it matters not much which: *similis simili gaudet.* (Bancroft, i. 379. Hazard's Collection, i. 263.) Their banishment, attended, as they complained, with a severe pecuniary loss, quashed for a time the rising genius of Episcopacy; though, like Banquo's ghost, it by-and-by came up again to haunt its fell exterminators.

Mr. Felt, whom from the sourish odor of his pages I cannot but suspect of having in him a tang of the genuine Puritan, endeavors to perfume the rank virulence of Endicott, by saying, that "for what he did he had ample authority." He need not have squeezed his brain to make it exude such a fragrant consideration. There is not the slightest pretension that Endicott was not equipped with the full panoply of authority, and we never knew a tyrant who was not. The Inquisition always had its powers fortified, by signs manual and seals enough, to warrant, both from pope and king, its most direful and diabolical acts. And beyond all question, it was Archbishop Laud's honest conviction, of *duty to the authority of the power above himself*, and to the welfare of the kingdom, which made him a severe disciplinarian of those refractory spirits who would never let any thing control them but absolute force, and who, when that was removed, could never control themselves. But this avails nothing: Endicott was a most righteous judge, "a second Daniel," (History of Susanna, verse 45,) and Laud a most unrighteous persecutor, a second "Saul of Tarsus." We know the logical conclusion so well, from long experience, that we are able to state it for our Puritan readers, if such there be, by way of anticipation, and thus save them a little trouble. For other references to the Browns, see Mass. Hist. Collect., first series, vol. ix. pp. 4, 5; also vi. 242, 245.

In the same year that the Browns were ignominiously expelled (1630) came over one William Vassall, of whom it is not certain that he was a decided Churchman, though he was suspected of being one. Probably, if his mercantile interests led him hither, the fate of the Browns was as wholesome a warning to him as were the walls of the Bastile to many a poor Frenchman, whose soul would gladly have walked abroad in the elastic sprightliness of freedom. "The truth is," says Mr. Greenwood, (Hist. of King's Chapel, p. 4,) "no doubt he was a gentleman of high and honorable feelings, who looked with contempt on many of the narrow notions of the day, and entertained just ideas on the great subjects of religious toleration and liberty." This was enough, it seems, in those days, to draw on one a suspicion of that atrocious felony, attachment to the Church of England. Vassall bore his sufferings with equanimity, and possessed his soul in patience and peace:—may we be enabled to do like him in similar exigencies; and if, like honest Bright, who "lost the esteem of his brethren, *though a very pious man*, because he could not proceed to the same extreme of non-conformity to the Church of England," we forfeit some beguiling smiles, in the serenity of conscience may we have "sweet peace." (Vide Mass. Hist. Collect., first series, ix. 2.)

In 1646 there was a "Remonstrance and Petition" addressed by seven individuals to the General Court, (such is still the style and title of the legislature of Massachusetts,) in which they complained "that they were debarred from Christian privileges, viz. the Lord's Supper for themselves, and Baptism for their children, unless they were members of some of the particular churches in the country, *though otherwise* sober, righteous and godly, and eminent for knowledge, not scandalous in life and conversation, and members of churches in England. And they prayed that civil liberty and freedom might be forthwith granted to all truly English; and that all members of the Church of England or Scotland,* not scandalous, might be admitted to the privileges of the churches of New-England; or if these civil and religious liberties were refused, that they might be freed from the heavy taxes imposed upon them, and from the impresses made of them, or their children or servants, into the war." (Hutchinson's Collection of Papers, p. 188. Boston, 1769: also Greenwood's King's Chapel, pp. 4, 5.)

Here surely was a modest and equitable request, respectfully presented, and it might and would have been said of it, if it had only been cast into a *king's* teeth, by such a scanty band, sustained and advocated with most manly courage, and the purest intellectual independence. Receives it a kind and ready answer? Ah! Mr. Editor, four good calendar months are exhausted in digesting the insufferable appeal, and in concocting an answer whose contempt and bitterness, whose hauteur and menaces, should absolutely extirpate the affronting and desperate presumption of "seditiously" asking from the lovers of liberty a little, and but a little, of that commodity, for which they had such hunger and thirst as they *ought to have had* for righteousness, and which they sold, like other goods, never at cost, but at the roundest, most usurious, most enriching per centage.† All this, too, when, as Felt says, (with as small a sense of the mischiefs of juxtaposition as they themselves had,) they appointed a committee to frame anew some of their laws, in order to let autocratical England see "THEIR UTTER DISAFFECTION TO ARBITRARY GOVERNMENT"!! I compare Mr. Felt's sensibility to theirs, because, while they thus outraged these harassed and yet temperate remonstrants, and in the next breath avowed their horror of tyranny, *he* mentions this horror to their praise, and then, with all calmness, goes on to show how, among other enormities, they fine people five shillings for absence from Congregational worship, and doom rebellious children, under one of the most terrible laws of the Levitical code, to a violent and ignominious death.‡ (Felt's Annals, pp. 175, 176.) How can,—the question must be put,—how can men, whose intellects we may not charge with aberration, for they can§ time the moment for pouncing on a solitary copper as surely and certainly as the hawk his for transfixing a devoted prey,—how can such men thus strangely denounce tyranny, and then exemplify it; loathe an act of tyranny as their utter abhorrence, and then roll its bitterest language as a sweet morsel under their tongues? We would willingly denominate this, as Belknap did the truth-telling of Hutchinson, "inattention;" but we cannot dispraise such heads to exonerate such hearts. The cool, grave, rotund and brassy self-possession of Puritans, when defending themselves, and of their advocates, when chanting their praises for their love of freedom in the *minutest* affairs of conscience, compels us (when we are not provoked to laughter by it) to assign it a place among most disdainful offences, and to designate it as appropriate for the pillory. It has altogether too much sobriety in it to be commended to a strait waistcoat. We are reluctantly drawn, therefore, into an assent to one of Samuel Butler's traits of the "Non-conformist."

His slippery conscience has more tricks
Than all the juggling empirics,
And every one another contradicts;
All laws of heaven and earth can break,
And swallow oaths, and blood and rapine easy:
And yet, is so infirm and weak,
'T will not endure the *gentlest* check,
But at the *slightest* nicety grows queasy.
Butler's Remains, p. 95. Dublin, 1759.

Really, *consistency* in the Puritans or their defenders seems quite hopeless; or else they were such a *double*-tongued and *double*-faced people, could appear so very differently at different times, as perhaps to produce in their champions a *double* set of impressions.

Mr. Bancroft *e. g.* says, (i. 377,) that they were "not bigots," and then, on his next pages, proceeds to detail the bigoted persecution of the Browns! On p. 497 he finishes his narrative of the awful extremities visited on the Quakers, and speaks of toleration, as hovering like the dove at the window of the ark, and then, on p. 502, he says he will never apologize for Puritan excesses; and forsooth, the ink is hardly out of his pen before he indites another clause, in which he *mist*-ifies these excesses in a well-blown period, and converts them almost into a glorious rainbow!

In 1664,* not long after the Restoration of Charles II., this matter of remonstrating with the self-willed and self-governing powers that be in New-England, was assumed by a personage of more consequence than any of the scorned and flouted seven of 1646. It was useless to remonstrate as an inferior, with those whose chief grievance in England had been that they could never be heard themselves. A voice from the throne itself was all which could open ears sealed to any thing they did not love, almost hermetically like those of the adder. That voice came at last, as welcome as the deep presaging thunder of a frowning storm. But it must be heard—yes, it *must* be heard. Those who loved dictation as well as they loved good trading, were at last compelled to hear from a source, resentment against which was paralyzed by the ague of apprehension, language such as this:

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* They are perpetuated by an inscription on a handsome marble tablet in the new Church of St. Peter's, in Salem, of which the following is a copy: *longissime maneto!* "In memory of John Brown and Samuel Brown, members of the Massachusetts Company, A. D. 1628, the former of the first Court of Assistants, and both members of the first Council: to whose intrepidity in the cause of religious freedom, this, the first Episcopal society gathered in New-England, under GOD, owed its establishment, in the year of our Lord 1629: and in memory of Philip English, who, in the year 1733, presented the land on which this edifice is erected, this tablet is inscribed, in the year 1833, as a grateful memorial of their devotion to the cause of Christianity, and to the ritual of the Protestant Episcopal Church." When I first saw this, I could hardly say which had the ascendancy in my mind; gratification at the pertinent and feeling tribute of commemoration, or a sense of the consummate oddity of such a tablet, on the very spot where Puritanism and Church-hating joined hand in hand, had sweet and unbroken fellowship for so many years; and had gloried in the "intrepidity" of so doing times without number.

† Said a theological student to an acquaintance, after a prayer-meeting, and in reference to one whose creed or conduct he disliked, 'Didn't I give it to him in my prayer?' I knew another theological student who used in the evening to plant himself by a road side, and censure certain passers by in his vociferous prayers: if it be not sacrilege to use the word in such a connexion.

* Let your readers carefully mark this word. It seems that even Presbyterians fared little, if any, better than Episcopalians from Puritan "tender mercies."

† And yet, says the New-York Observer, "the doctrine of the Puritans was, 'If thine enemy hunger, feed him, if he thirst, give him drink,'" &c. Beyond all possible question this was their "*doctrine.*" They never lacked in good *doctrine* more than they did in good *professions.* But their *practice* is another affair: quite *une autre chose.* At this very day, their descendants make louder and higher *professions* than any among us, who "call themselves Christians." Are they the best people on earth? I once had occasion to know that one of them deliberately defined a failure in honesty in temporal matters as quite venial, but a failure in honesty to the sect an unpardonable sin. And this person was in high repute. Would not a Jesuit readily endorse such a definition?

‡ At the same time they passed a law that *gamblers* should forfeit treble of what they played for, and do not even say they shall be whipped. What equal justice!

§ I use "can" instead of "could," because the same propensity appears to have been so faithfully transmitted to their posterity: much more so than, as their posterity would fain persuade us, original sin has been.

"*That such as desire to use the Book of Common Prayer be permitted so to do, without incurring any penalty, reproach, or disadvantage, it being very scandalous, that any persons should be debarred the exercise of their religion according to the laws and customs of England, by those who were indulged with the liberty of being of what profession or religion they pleased.*" (Hutchinson Hist. i. 219.) There is a wit and pith in this language so pertinent and penetrating, that we inquire with no little curiosity, how the jerkins of the Puritans bore pricking with the points of their own weapons? Sorely and sullenly enough; but resent the infliction on its authors, the virtual representatives of majesty, they could not. Their poor agents, Bradstreet and Norton, however, whom they had sent, much against their wills, (Hutchinson Hist. i. 202,) to England, to solicit patronage of the new monarch, and who had obtained them an answer "kinder to them, and more respectful to their charter and liberties than they had reason to expect," (Hist. King's Chapel, p. 7,) receive the concentrated out-pourings of the seven vials of their wrath. Their valuable services were utterly forgotten. They had obtained a royal message, which, gracious as it might be in other matters, "touched the sore point of their ecclesiastical peculiarities and prejudices," (Hist. King's Chapel, p. 8,) required them to practise a *modicum* of that liberality, which in England was their "theme eternal, their eternal theme." Alas! miserable, unlovely embassy! it had a spot of the plague in it, and could never be forgiven. Both its instruments were disowned, discountenanced, and most cuttingly reviled, so that one of them sunk into dreary melancholy, and was hurried by apoplexy into a premature and unhonored grave. (Hutchinson Hist. i. 205.) Dr. Dwight, in his Sermons on the Commandments, would have classed such a death among murders. *We* say not, however, that the hapless victim came to his end as criminally as if poignarded by an assassin; though, in the eyes of Him who looks on the hater of his brother as he would do on the destroyer of his life, (1 John iii. 15,) there may be little difference between dying under execrations or a dagger.†

Here, I believe, I must again stop short, for I am unwilling to occupy so large a portion of your valuable journal as this paper would do if completed, and to the exclusion of correspondents, whose claims are as good or better than my own.

True, my subject is a most important one, and the spirit with which its discussion is conducted is most wilfully or ignorantly misapprehended. A writer *e. g.* in the New-York Observer, (which paper was yesterday received from an obliging friend,) thinks I am volunteering "ridicule" of the Puritans. It is my Anti Christian pleasure, as he would represent it, to "hurl shot" at them. Mr. Editor, did I not prophesy my advancement for my plain speaking, to the ineffable degree "of *hereticus hereticorum*?" You now see, I am fairly on the way. The Boston Recorder had made me an "entered apprentice;" the Observer now exalts me to a "*fellow-craft*," and no doubt, other honors are in store for me. May I bear my dignities with grateful and due obsequiousness, since they give me notoriety among other denominations, which, with my compliments to my censors, is no undesirable favor. This favor, with my further compliments, will be a crowning one, if they will only deny my quotations, or question my accuracy. This may induce others to examine for themselves. The mischief has all along been that no one, not of their party or sympathy, would upturn and analyze the supposed rubbish of New-England history, that Puritan character has been too much in Puritan safe-keeping. One word more, and I pause. Your correspondent, if a contest is begun, is not the beginner of it. The Puritans have had a regular revenue of plaudits for two centuries, while the Church of England and her members have been as long traduced. At this late day, one humble individual would lift, however feebly, an earnest note of remonstrance. How should he do it? There are, (since my Puritan motto is not sufficient authority,) says St. Paul, "unruly talkers and deceivers, whose mouths *must be stopped*." And how shall this be? By sitting still two centuries more, to be frowned or pelted down as the case may be; and by thanking those patterns of "sincerity," who thus "use their best endeavors to save us?" Nay, Mr. Editor, but who is it tells us to answer some according to their folly? and who not to throw away good words on those who will "turn and rend you?"

April 2d, 1835.

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* In 1662, the King sent a letter which had no effect; so two years after, he instituted a Commission, who should speak in a more effectual tone for him. One of the four Commissioners was Samuel Maverick, Esq., who signed the remonstrance of 1646. These Commissioners, the Puritans were so pert and impudent as to ask the King to recall forthwith. For this, the great and good Sir Robert Boyle rebukes Endicott in a style as admirable, as pertinent. See his interesting letter in Mass. Hist. Collect. 2d Series, vol. viii. 49. He told Endicott that his best friends were displeased.

† Mather, in his Magnalia, says, that not an agent returned from England during forty years, who did not meet "with some very froward entertainment among his countrymen." Quoted by Hutchinson, Hist. i. 204.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH.—NO. I.

THE question is often asked by Protestants, What are the doctrines of the Church of Rome which are so decidedly opposed to the truth of the Gospel? Perhaps it may enlighten such inquirers to see a few points of Romish Theology as displayed by their own authors. All the following references (except that to Schlegel) are to *acknowledged and standard writers in the Church of Rome*. It presents, therefore, a portraiture of Romanism, such as it was in the days of its glory, and such as it is now taught to those ignorant thousands in the mighty valley of the Mississippi, who will one day sway the destinies of this country. We would call your attention also to the following announcement in the New-York Commercial Advertiser of March 20th, 1835.

"CATHOLIC MISSIONARIES. It has been ascertained from the official records of the custom houses, as we are informed, that upward of SIX HUNDRED Roman Catholic missionaries have arrived in the United States within the last twelve months. What are the Protestant friends of missions doing in comparison with this?"—Is it not "high time to awake out of sleep?"

I. THE HOLY SCRIPTURE.

That the Holy Scripture doth not contain all that is necessary to salvation, and that it is not sufficient. *Bellarm. de verbo Dei, lib.* 4, *cap.* 3.

That the Holy Scripture is dark and obscure. *Bellarm. de verbo Dei, lib.* 3, *cap.* 1.

That it is not for the people to read the Holy Scriptures. *Ind. lib. prohibit. Regula* 4. *Bellarm. de verbo Dei, lib.* 2, *cap.* 15.

That the Scripture is not the judge of controversies, nor an entire rule of faith. *Bellarm. de verbo Dei, lib.* 3, *c.* 3.

That we ought to receive with the obedience of faith many things which are not in the Scripture. *Bellarm. de verbo Dei, lib.* 4, *cap.* 4. *Cotton, lib.* 2, *cap.* 24.

That we ought to serve GOD according to the tradition of the ancients. *Bellarm. de verbo Dei, lib.* 4, *cap.* 5, 6. *Cotton, lib.* 2, *cap.* 34, 35.

II. THE CHURCH.

That the Church of Rome cannot fail. *Bellarmin de Rom. Pontif. lib.* 4, *cap.* 4.

That GOD hath given his Church such guides as cannot err in faith. *Bellarm. de Eccles. lib.* 3, *cap.* 14.

That multitude is one mark of the Church. *Bellarm. de Ecclesia, lib.* 4, *cap.* 7.

That temporal happiness is a mark of the Church. *Bellarm. de Eccles. lib.* 4, *cap.* 18.

That St. Peter had not only a primacy of orders, but also a primacy of dominion of jurisdiction. *Bellarm. de Rom. Pont. lib.* 1, *cap.* 10, 11.

That the pope is the chief priest, the head, the husband, and the foundation of the Church. *Bellarm. de Rom. Pontif. lib.* 2, *cap.* 31.

That Antichrist ought not to come till a little before the end of the world. *Bellarm. de Rom. Pontif. lib.* 3, *cap.* 3.

That we ought not to have separated ourselves from the Church of Rome. *Bellarm. de Eccles. lib.* 3, *cap.* 2.

3. PRAYERS, AND OBJECTS OF DIVINE WORSHIP.

That prayers and the public divine service may be in a tongue not understood by the people. *Conc. Trent, sess.* 22, *can.* 8, *& can.* 9. *Bellarm. de verbo Dei, lib.* 2, *cap.* 15.

That there are some places more holy than others, and that it is a work of piety to undertake pilgrimages to them. *Bellarm. de Cultu. Sanctor. lib.* 3, *c.* 8.

That there are other mediators with GOD besides our Lord JESUS CHRIST. *Bellarm. de Sanctorum beatitud. lib.* 1, *cap.* 20.

That we ought to pray to the saints whom GOD hath received into his glory. *Bellarm. de Sanctoram Beatitudine, lib.* 1, *cap.* 19. *Conc. Tridert. sess.* 25.

That the saints departed know our particular necessities. *Bellarm. de Sanctor. Beatitud. lib.* 1, *cap.* 10.

That the saints departed know our hearts and secret thoughts. *Bellarm. de Sanctor. Beatit. lib.* 1. *cap.* 20.

That the Virgin Mary was conceived without sin. *Concil. Basil, sess.* 36. *Bellarm. de Amissgrat, and statu peccat. lib.* 4, *cap.* 15. (This is the common opinion of the Franciscans and Jesuits.)

That the Virgin Mary is the queen of heaven, the door of paradise, and the salvation of the living and the dead. *See the Litanies* (*passim*) *which are addressed to her, and the Psalter of Bonaventure.* [The writer of this article has seen a picture, now hanging up in one of the convents in Montreal, in which the Virgin Mary is represented in the centre, with the Trinity (painted under the figures of an old man, a young man, and a dove) around her. The Father and Son are employed in putting a crown upon her head, while the angels of heaven are prostrating themselves in adoration at her feet.]

That we ought to worship angels, and to give religious service to saints. *Bellarm de Cultu Sanctor. lib.* 1, *cap.* 11, 12, 13, 14.

IV. IMAGES.

That we may have images for religious use. 2 *Counc. of Nice. Bellarm. de Imaginibus Sanctor. lib.* 2, *cap.* 7, 8, 9, 10.

That GOD may be represented as an embossed, engraven or a flat picture. *Bellarm. de Imagin. Sanctor. lib.* 2, *cap.* 8.

That images serve to instruct the ignorant. *Bellarm. de Imag. Sanctor. lib.* 2, *cap.* 20.

That we ought to worship images. 2 *Counc. of Nice. Concil. Trid. sess.* 25, *decret.* 3. *Bellarm. de Imagin. Sanctor. lib.* 2, *cap.* 12. [See also Note 25th by Schlegel, on 2d Council of Nice, in Murdock's Edit. of Mosheim, cent. 8th, part 2, chap. 3. § 13. "In the 7th act of this Council the decree was made, that the cross, and the images of CHRIST, Mary, the angels, and the saints, were entitled to *religious worship* (τιμητικὴ προσκύνησις): that it was proper to kiss them, to burn incense before them, and to light up candles and lamps before them; yet they were not entitled to *divine worship* (λατρία)."] Quere. How many of "the ignorant" who are to be "instructed" by these images would be able to make this fine distinction? Hence naturally arises the IDOLATRY of the Papists.

But this, I think, will suffice for one week. In the next number some more touches will be given to the portrait, until "the man of sin" is arrayed in his true colors, and "the mystery of iniquity" is plainly revealed. Protestants should know how monstrous is the corruption of that Church, which is now putting forth every energy to bring the West under its dominion.

One point more before we close. The Romish Church is here represented as speaking for herself, by the decrees of her councils and the writings of her most faithful sons. Many of the above references are to the works of Bellarmin. Some may ask, Who is Bellarmin? Is he a writer of repute? We will answer the inquiry. Bellarmin joined the Society of Jesuits in 1560. He lived therefore under the broad light of the Reformation. He was, in fact, "a very strenuous defender of the Catholic religion against the Reformers; and for some years his arguments were selected by Protestant divines as special objects of refutation." After having been honored by three successive popes with important commissions, he was, in 1598, nominated to the Cardinalate by Clement VIII. with this distinguishing eulogium:—"We choose him because the Church of GOD does not possess his equal in learning." In 1602 he was created Archbishop of Capua; and it is supposed he would have been raised to the Papal chair if he had not been a Jesuit. At his death "he bequeathed one half of his soul to the Virgin Mary, and the other half to JESUS CHRIST." Can the Romish Church object then if we select one of her most powerful champions to present her portrait to the world? And these doctrines, be it remembered, are not founded solely on the individual opinions of Bellarmin, but they have been approved and recommended by popes (and popes are *infallible*) as well as by the whole body of the faithful. They therefore must be received as speaking the sentiments of "the Holy Mother Church."

GROSTETE.

New-York, March 25th.

For the Churchman.

No. I.

MR. EDITOR,—There is one subject of vital importance to the interests of our communion which is to be brought before the General Convention of our Church at its next session, which has as yet never commanded that high place in the hearts and efforts of Episcopalians in this country which its connexion with our prosperity as a Church demands. I refer to the subject of a General Education Society. I speak of it as a subject about to be brought before our highest ecclesiastical council; for the Convention of Connecticut, at its last meeting, instructed the delegation from that Diocese to bring the matter before the General Convention at its next meeting. It is astonishing to me that, whilst many other objects have called forth the united energies of the Church to some extent, this one, so important, has hitherto been left to the local efforts of a few parochial or sectional societies of feeble strength and but little influence. We have a General Foreign and Domestic Missionary Society, but no General Education Society to draw out and encourage by judicious efforts the talents and energies of the youth of our communion, and supply the agents, who, going forth in the strength of the LORD, shall make this Missionary Society the means of extensive good to this and foreign lands. We have our General Theological Seminary and various Episcopal colleges and theological institutions; but the material (if I may be allowed the expression) which gives life and energy to these institutions, and renders them of extensive benefit to the Church and the world, is wanting. Instead of eighty students in our General Theological Seminary, there ought to be hundreds of hearts burning with love to GOD and love to man, about to go forth to cultivate the spiritual wastes which, both at home and abroad, ask the tilling hand. Instead of a few students in our colleges, barely enough to keep up the organization into classes nominally, there should be crowded halls of science filled with the future supporters and defenders and ornaments of the Church and preachers of the everlasting Gospel. I know, Sir, that with respect to our colleges a criminal indifference on the part of Episcopal parents as to the institutions of their own Church, which is to be found in no other denomination, has filled Presbyterian, Baptist, Methodist, and even Unitarian colleges; whilst it has suffered Episcopal institutions — to say the least, of equal merit in other respects, and, as I believe, of sounder principles — to go without adequate patronage and support. Not, Sir, that I am among the men who do not rejoice in the success of other denominations of Christians, but as a matter of honesty and consistency, it is justly expected that Episcopalians will support their own institutions, and that they will endeavor, both with men and funds, to sustain their own department of the efforts now making by Christians to evangelize the world and effect the moral improvement of man. It is a dictate, Sir, of common sense, that no plan can succeed without agents appropriate to carry it on to its successful development and final success. The triumphs of the Gospel and the prosperity of the Church are not objects exempt from this law. CHRIST has settled this truth when he asks, How can they hear without a preacher, and how can they preach except they be sent. Human wisdom has got to be used in selecting and sending out these agents, by which the plan of grace is to be rendered effectual to the conversion and salvation of fallen man. Human efforts have got to be put forth. By the use of means, in accordance with the spirit of the Saviour's directions, and in dependence on his aid, the spiritual triumphs of his kingdom in the world are to be advanced. That one of the most important of these means is the educating of young men of suitable qualifications, mental and moral, for the ministry of the Gospel, I shall endeavor, in some future remarks, if it should meet with your approbation, to show, and that this department of Christian effort has hitherto been too much neglected by Episcopalians, and that the best means to call forth the energies of the Church to this object is the establishment at once of a General Protestant Episcopal Education Society by the General Convention of the Church. Yours, &c. H.

For the Churchman.

MR. EDITOR,—The other day I had sight of a work on Baptism, by the Rev. Dr. Miller, of Princeton. In a note at the end of the work, the author states that a clergyman of the Protestant Episcopal Church was forthwith dismissed from the ministry by his Diocesan, because he omitted some portion of our Baptismal service. As I cannot imagine how such a thing could occur in a community governed by laws, and not by the will of any man, (as is the case in our Church,) I must conclude that the Reverend author labors under a very great mistake. Will it be asking too much of you, to inquire of him the *names* of the offending clergyman and arrogant diocesan, and the *authority* on which he rested an assertion so likely to injure the reputation of a body of fellow Christians? O. R.

For the Churchman.

MR. EDITOR,—I have been much interested with the racy pieces of your correspondent *Nova Anglicana*. In my judgment, he has the right view of the case of the Puritans. A similar view was taken in an anonymous pamphlet, now little known, which was published in Boston by the Messrs. Williams, in 1821, entitled, *A Reply to a Review of Wyatt's Sermon and Spark's Letters*, &c. There are some facts there stated which strongly corroborate the allegations of *Nova Anglicana*. I have been struck with the strong testimony of that eminent writer and historian, Dr. Belknap, as quoted in that pamphlet from the life of John Winthrop, in relation to the Puritan settlers of New England, which I here copy. "They maintained," he says, "that all men had liberty to do right, but no liberty to do wrong; and it is too evident from their conduct, that they supposed the power of judging to be in those who were vested with authority, a principle big with all the horrors of persecution. The exercise of such authority they condemned in the High Church party, who had oppressed them in England, and yet, such is the frailty of human nature, *they held the same principles, and practised the same oppressions on those who dissented from them*." Yet we can hardly take up a New England publication which has any reference to the history of that region, in which these Puritans are not lauded as the best examples of every Christian virtue. Even the very school books intended to be put into the hands of our youth at the most susceptible period of life, are stuffed with falsehoods on this subject. Cannot *Nova Anglicana*, whose knowledge of facts seems to be very extensive, give us at his leisure a connected historical view of the early settlement of New England, in such a form as to find a place on the shelves of our bookstores, and circulate among readers generally, as an antidote to some of the publications alluded to. Or, if this would take up too much of his time, cannot he give us, through your columns, a series of notes upon some of our histories, &c., in which the public mind has been and is abused on this score? Even Bancroft's history, extensively approved as it is, needs not a few emendations upon this point. And some others might be named, which he could score almost from beginning to end! I hope you will join me in commending this subject to his attention. N. W. G.

For the Churchman.

MR. EDITOR,—Why, in our Prayer-book, is the "*seventh day*" substituted for the "*sabbath*-day," at the close of the Fourth Commandment? This question arose between a friend and myself during the last week, and it seems to have been in the mind of your correspondent, C. S. C. I believe the answer is as follows. Should it be incorrect, I shall be glad if some of your correspondents will propose a better one, and thus satisfy the anxious inquiries of many. The Ten Commandments in the Prayer-book are taken from "the translation of the great English Bible, set forth and used in the time of King Henry VIII. and Edward VI." This translation was made from the *Greek* or *Septuagint* Version of the Old Testament, and not from the Hebrew, as is the case with our present authorized translation. And the Septuagint uses the word *seventh* for that of *sabbath*, in Exodus xx. 11.

To some it may be satisfactory to know further, that the "Psalter" is from the same source; that is, from one of the first English translations (of course much older than our present one) of the Bible, which was made from a Greek version of the Old Testament that is quoted very frequently by the holy Apostles. A. N.

THE CHURCHMAN.

SATURDAY, APRIL 11, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

PASSION WEEK.

MOST of the selected matter in our present number is of a devotional character, and all, it is believed, is adapted to suggest such themes of meditation as are appropriate to the season in which the Church calls on us most solemnly to commemorate the PASSION and DEATH of our Redeemer. We venture, therefore, to bespeak for it the special attention of our readers, and hope that it may be a means, however feeble, of leading to a more devout observance of the ensuing week.

Let it not be said that the special commemoration of the stupendous events of our redemption, on extraordinary occasions, either presupposes or tends to beget languor or remissness in the general tenor of the Christian life. When the civil authorities appoint special days of fasting or thanksgiving, is it ever supposed that they encourage thereby habitual impenitence or ingratitude? Surely not. On the contrary, we readily acquiesce in the measure, as a natural and efficacious means of quickening into new life, and invigorating with additional strength, sentiments which already prevail. Extraordinary acts of devotion, it should be remembered, differ not essentially, but only in the way of comparison, from the most ordinary. If we refuse to observe Good Friday, on the plea that we are *always* to cherish the remembrance of the Saviour's death, we must, in strict consistency, refuse to celebrate the Lord's Supper, refuse to go to Church, refuse to open the Bible, or to utter a prayer, all these being the means of quickening in different degrees the faith pre-existing in the soul. They are all alike the means of renewing sentiments which are habitually cherished in the Christian bosom. The philosophy, therefore, which would discard such observances is certainly not of this world. It belongs neither to time nor space. It must either lift its possessor above the scale of created beings to GOD, or sink him below it to a state of quiescence or annihilation. Let no such folly deter any from commemorating with the deepest solemnity, the event which should strike awe and gratitude into a ransomed world. In compliance with a dictate of nature, and with Catholic usage, and in that spirit of filial obedience to the Church, which, if it be not a duty to cherish, it is at least amiable to indulge, let PASSION WEEK and especially GOOD FRIDAY be observed as a season of extraordinary humiliation, fasting and prayer.

The distinctive character of the age offers a peculiar motive, and imposes on us an increased obligation to perpetuate the observance of this holy season. The piety of the Church in past ages tended to asceticism. It encouraged extreme seclusion from the world, and sought to perfect itself by acts of mortification and private devotion. It was, we will not say selfish, but, if we may be allowed the word, introversive; withdrawing all solicitude from the world, and expending its energies on itself. It is thus that the devotional writings of some even of our best authors have been thought to savor of the cloister, and that the charge of inactivity in benevolent enterprise is still imputed to many, without casting a shade of suspicion on the depth and sincerity of their devotion. The piety of the present age is of an opposite character. It is active, social, missionary. It expends itself in deeds of benevolence. It leads us to multiply our charities, and to devise and push onward to their completion new schemes for the diffusion of the Gospel, and the melioration of our species. It aspires not only to let its light shine before men, but to make it radiate over the earth. We acknowledge, in its main features, the comparative superiority of the present times, but we cannot be blind to a lesson suggested by the reason of the thing, and impressed upon our minds by the present state and daily occurrences of the religious world. It is that the piety of the age tends to exhaustion; and the danger is that in his ardor for the conversion of the world, the Christian may forget the conversion of himself. The active labors which are now regarded as the evidences and the test of Christian character, tend not to feed our piety but to exhaust it. The energies of the pulpit and the press are unitedly put forth to draw us out from retirement, and bring us into the field of action. The excitement of societies, the frequency of speeches and addresses, and the daily conflict of prevailing opinions, spread around us the allurements of religious dissipation, and create, it may be feared, a commensurate disrelish for the exercises of private devotion. Extremes are sure to meet, and it is far from impossible that there may be Christians of the nineteenth century who may appropriate to themselves the character which the heathen philosopher applied to the worldlings of his own times — beings who are much abroad and seldom at home.

Christianity must be sustained as a whole or it cannot be permanently sustained at all. Its excellences diverge from a common centre, and to enjoy them in perfection we must endeavor to approach the centre and embrace them all. When we push one principle to the exclusion of others, we are sure to recede from the centre, and work our way into darkness and nothing. It is thus that by magnifying some one feature out of its due proportion, different modifications of Christianity have run themselves out, and landed their followers in infidelity. It is thus that in private experience, we often find that any one principle of the Gospel detached from others, and pushed to an extreme, is destructive of the whole. The claims of retirement unduly pressed, lead to an indolent and anti-social asceticism, and those of active duty may in the same way withdraw us from communion with GOD. An exclusive regard to ourselves, either in temporal or spiritual matters, renders us insensible to the miseries of others, while an exclusive devotion of our talents and goods to the melioration of the world at large, would beggar our families, and degrade us from a civilized and Christian state to the level of a savage life. Highly, then, as we may prize the spirit of active benevolence which now pervades the Christian world, it is yet well to remember that it cannot be sustained alone. Nay, to devote ourselves to the active labors of the Christian life to the comparative neglect of prayer, meditation and study, is most daring impiety. It involves us in the awful presumption of attempting to dispense that which we have not received. This is the prerogative of GOD only, and one which no creature may approximate without guilt. Our Saviour was an illustrious example of active benevolence. "He went about doing good." But even he spent nights and days in solitude and prayer. And however abundant we would be in labors, let it not be forgotten that we must be more abundant in preparation for our labors. If we would spread abroad the spirit of piety we must first have that spirit filling and overflowing our hearts. If we would support the Christian character in an age of extraordinary activity we must resort to extraordinary devotion.

It is a beautiful characteristic of our Church that she presents the excellences of the Gospel in that harmony which insures their perpetuity. In the appointment of seasons of extraordinary devotion, she provides a check peculiarly adapted to counteract the tendency to which we have adverted. She calls on her members unitedly to withdraw from the world, and to seek, by fasting, meditation and prayer, to derive new strength for the prosecution of the active duties of their faith. Let us neither neglect the call, nor yet defeat its object by creating occasions of religious excitement, and thus rushing into the very evil from which the provision of the Church aims to preserve us. Let the people remember that their ministers need the season as well as themselves; and that the benefits proposed by it are to be mainly secured by private meditation on the sublime and affecting transactions which it is set apart to commemorate.

ELECTION OF DR. HAWKS.

HAVING received a copy of the Journal of the late Convention at New-Orleans, we shall lay before the reader an abstract of the proceedings, from which it will be seen that the doubts expressed in a late extract from the New-Orleans Observer are unfounded, and that Dr. Hawks has been duly and regularly elected. In the State of Louisiana there was but one clergyman entitled to a seat in the Convention, and though he did not attend, yet his congregation are understood to be in favor of the measure. We understand also, from a private source, that the Vestry of Christ Church, New-Orleans, have invited the Bishop-elect to become their Rector.

We congratulate the Church of the South-west on the prospect of prosperity which the election opens before them.

On the 4th of March a number of the clergy and laity from the Dioceses of Mississippi and Alabama, and the State of Louisiana, convened in Christ Church, New-Orleans, pursuant to previous arrangement, for the purpose of electing a bishop agreeably to the special canon of 1832.

Divine service was performed by the Rev. Norman Pinney, a sermon was preached by the Rev. Pierce Connelly, and the Lord's Supper was administered by the Rt. Rev. Dr. Brownell, of the Diocese of Connecticut.

The Rev. Pierce Connelly was then called to the Chair, and the Rev. Caleb S. Ives was appointed Secretary. The gentlemen present were then called upon for their credentials, when certificates, duly attested, were presented from the Dioceses of Mississippi and Alabama, cordially approving of the provision of the special canon, and authorizing delegates to meet and carry it into effect.

The delegates from the State of Louisiana presented a certificate from the Vestry of Christ Church, New-Orleans, expressing a willingness cordially to accept the privilege of the special canon, electing six lay delegates, and authorizing any two who may attend the proposed Convention to act in the premises.

The following certificate was then presented by L. C. Duncan, Esq., and ordered to be entered on the Journal:

"I certify that as President of the Convention of Alabama, held on the 19th day of January, 1835, I gave due notice to the Rev. Wm. R. Bowman, of Feliciana, (and also to the Hon. Judge Butler, understood to be a lay delegate of that parish,) of the Convention to be held in this city for the election of a bishop, on the 4th day of March instant. THOMAS C. BROWNELL.

New-Orleans, March 4, 1835."

From a note in the margin of the Journal, it appears that the Rev. Mr. Bowman is the only Episcopal clergyman in the State "permanently settled in a parish, or engaged for any term not less than one year."

On calling over the list of persons entitled to seats, it appeared that the following gentlemen were present, viz.

From the Diocese of Mississippi, the Rev. Pierce Connelly, W. Newton Mercer, and the Hon. Thomas H. Prosser.

From the Diocese of Alabama, the Rev. Norman Pinney, the Rev. Caleb S. Ives, and Frederick S. Blount, Esq.

From the State of Louisiana, R. M. Welman, J. Lovell, W. Christy, L. C. Duncan and J. Ogden, Esqs.

A quorum being present, the meeting was duly organized into a Convention "for the purpose of associating and joining in the election of a bishop," pursuant to the special canon. The Rev. Pierce Connelly was chosen President, and the Rev. Caleb S. Ives, Secretary.

A committee was then appointed to devise and report such further rules and regulations as they may think it expedient for the body to adopt. The Convention then adjourned to Thursday evening, and at the meeting pursuant to adjournment, in addition to the former members, the Rev. Samuel S. Lewis, of Alabama, Samuel Davis, Esq., of Mississippi, and Richard Relf, Esq., of New-Orleans, appeared and took their seats.

The Committee previously appointed reported certain articles to be adopted as the constitution of one Diocese, to be formed from the States of Mississippi, Alabama and Louisiana, and to be termed the South-western Diocese, should it appear that such a measure came within the design of the special canon of 1832.

The report was accepted, and the constitution adopted.

A standing committee was then chosen, consisting of the Rev. Messrs. Bowman, Connelly and Pinney; and J. Lovell, R. Relf, and R. M. Welman, Esqs.

The two orders of clergy and laity then separated for the purpose of electing a bishop. On coming together again, the Rev. Pierce Connelly reported that the order of the clergy had unanimously nominated the Rev. Francis L. Hawks, D. D., and F. S. Blount reported that the laity had unanimously approved the nomination. The President then announced "that the Rev. FRANCIS L. HAWKS, D. D., Rector of St. Thomas' Church, New-York, was unanimously elected to be Bishop of the Protestant Episcopal Church in and over the Dioceses of Mississippi and Alabama, and in and over the clergy and churches of the State of Louisiana."

EVIDENCE AGAINST CATHOLICISM. By the Rev. JOSEPH BLANCO WHITE.

WE rejoice to see that Manson & Grant, of Boston, have published a new edition of this admirable work, and we recommend all who desire to acquaint themselves with the true genius of the Church of Rome, and the tendency of its institutions, to procure this work in preference to all the trash which is now set in circulation. Having read this, he will be better enabled to understand the expositions, both theological and political, which Romanists offer of their own doctrines and institutions. Blanco White was a man of genius, of great learning, and of polished mind, and high sense of character, who thoroughly understood, and has faithfully portrayed the Church in whose bosom it was his misfortune to be educated, and the errors of which it was his happiness to discover and renounce. We know of no work which more acutely developes the latent principles, and exposes the subterfuges by which the Church of Rome is enabled so successfully to maintain her selfish, cruel and artful policy. "Fanaticism," by the immortal author of the Natural History of Enthusiasm, is more profound in the philosophy of human nature, but none understood better than Blanco White the philosophy of the Church of Rome. Both works may profitably be read in connexion; the former representing fanaticism in the *genus*, the latter in the *species*. Both address themselves to readers of the most intelligent class, and never descend to perverted or exaggerated statements. The style of Blanco White is modelled on that of the most pure and classical of the English authors.

The Scriptural Argument for Episcopacy Examined. First published in the Quarterly Christian Spectator for March 1834, *and March* 1835. By ALBERT BARNES. New-York: Leavitt, Lord & Co., 182 Broadway. Boston: Crocker & Brewster, 47 Washington-street, 1835. 18mo. pp. 172.

IT will be seen by the title that this volume contains a review of Bishop Onderdonk's tract, and the rejoinder to the reply which appeared in the Protestant Episcopalian. Mr. Barnes deserves great praise for the Christian temper with which he has conducted his part of the controversy, and we cheerfully say this, notwithstanding our conviction that the last review hardly sustains the high character of the former, for candor, manliness and ability. We must confess our surprise to learn from the rejoinder that the author is a Presbyterian. The former review had awakened in us a strong suspicion that he was an Independent, and it was this which in our view gave force to his arguments. The reply in the Protestant Episcopalian, justly stated that the strongest positions in the "Review," were such "new" ones as had never been recognised by Presbyterian advocates; it aimed in part at repelling Independent (though the word was not used) arguments as irrelevant, and bringing back the question to its original form, and entrenching it against Presbyterian opponents. We opened the rejoinder, therefore, with the expectation of seeing a challenge from the author to his opponent to come out boldly on the question, not of one Order or three Orders, but of Church or no Church. Instead of this, we find a repetition of the former arguments, coupled with the avowal of the Reviewer that he is a Presbyterian, contending as stoutly for an uninterrupted succession through presbyters, as Episcopalians do through bishops. We regret this, because it has rendered the labor of Mr. B.'s opponent comparatively easy, and exempted him from the necessity under which he would otherwise have been of coming out on the CHURCH question. And this, as appears to us, is the question of chief importance. The Presbyterians somewhat resemble a cipher between two positive quantities, nothing in itself, but serving to increase the magnitude of other quantities to which it is related. Their peculiar views have little or no hold of the public mind, being practically merged in Congregationalism. Out of the Episcopal Church the more general impression ~~is~~, that Christians are left free to organize themselves into a Church or Churches, in such manner as their own views of propriety, or the example of Scripture modified by the exigencies of time and place, may seem to require. On this ground, the Presbyterian and Episcopalian hypotheses of a divine right to minister in holy things, transmitted through an uninterrupted succession, are alike scouted. And this is the strongest Anti-Episcopalian ground, nor will the question be finally and satisfactorily disposed of until it is fairly and fully argued on this ground. It appears to us, if we may say so consistently with the respect which the piety and talents of the Review have inspired, that Mr. Barnes has shown an unhappy inconsistency in first drawing his sap from the roots of Independency, and then transferring the fruits to the tree of Presbyterianism. And we must again express our regret, that he has left to his opponent the task of an easy and triumphant reply, instead of endeavoring to bring him out on the ground which the "Review" (as we had erroneously supposed) so ably assumed, and the "Reply" so skilfully avoided.

THE CHRISTIAN LANDMARK. — Under this title the Rev. Dr. Rudd, of Auburn, has projected an enterprise which deserves, and we hope will receive, the most liberal encouragement. It is proposed to publish, in *distinct* series, entire works of established reputation, especially such as are connected with the earlier days of the Christian Church. Cave's PRIMITIVE CHRISTIANITY will be the first of the series. The work will appear in octavo, of 32 pages each number, price 12½ cents, and will go to press as soon as the patronage it may receive warrants the undertaking.

THE WAY TO BE SAVED. — We lately announced the publication of this number of the Fireside Series, and intended to prepare a short review of the work. Not being able at present to do this, we feel it a duty to say, that we consider the work, viewed in connexion with its important and expressive title, as extremely defective. The instructions which it contains, though conveyed with all the happiness of an easy style and pertinent illustration, appear, we regret to say, to be based upon principles the soundness of which Episcopalians cannot recognise. The same remark applies, in a greater or less degree, to all the works which we have read from the same source. It would be well, therefore, for parents and teachers who use them to read them carefully, and endeavor, by oral instruction, to point out and supply their defects.

KENYON COLLEGE.

"THIS institution," we are informed in the catalogue, just published, "was originally chartered as a Theological Seminary: it subsequently obtained an additional charter with the additional privileges and name of a College. To qualify candidates for admission to the college classes, as well as to prepare young men to engage in different pursuits in life without taking a full college course, a grammar school has been established, consisting of two departments for younger and older students. So that this institution is divided into four distinct departments; the Theological Seminary, the College, the Senior and the Junior Preparatory Schools. The students in each department are under the government of the President of the whole institution, and the officers who instruct in that department to which the student belongs."

The number of students in the Theological Seminary is eleven. The number of under-graduates in the College, fifty-two, and of irregulars fourteen; and the number of students in the preparatory schools, sixty-five: making a total of one hundred and forty-two students now attached to the institution.

The price of board and tuition, including contingent expenses, is one hundred dollars for the term of forty-one weeks. "A manual labor department, in connexion with the institution, will go into operation at the commencement of the next session, in April."

THE WORTH OF THE SOUL.—This is the title of a sermon delivered on the occasion of the death of Charles U. Fosdick, student in the Medical College of Ohio, by the Rev. B. P. Aydelott, M. D., Rector of Christ Church, Cincinnati.

CHURCH OF THE NATIVITY.—We are requested to state, with a view to correct misapprehension, that the $5000 appropriated by Trinity Church to the Church of the Nativity was conditional, and that the debts of the Church must be reduced to that amount to make the appropriation available. When the Circular was issued the sum of $1000 was needed for this effect, which has been reduced to $400.

The contract as mentioned in the circular, was limited to the tenth instant. The time has been extended to the 14th instant, on which day it must be complied with, or the church must be sacrificed. It thus appears that the contribution of $400 will secure the appropriation of $5000, and thus save the church.

ARRIVAL OF DR. JARVIS.—We are happy to announce that the Rev. Samuel F. Jarvis, D. D., has returned from his protracted residence abroad, and is at present in this city. The long absence of Dr. Jarvis has been for years a standing topic of regret. We are not apprized of his intentions, but we will not doubt that he purposes henceforward to pursue his labors for the Church in his native land, and in the midst of those friends who know and appreciate his distinguished learning and sterling worth.

THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER.—The parting spirit is supposed to address the mother in the words of consolation. The work is the production of one of our distinguished clergymen, the Rev. William Edward Wyatt, D. D., of Baltimore. It forms a small 18mo. elegantly prepared, and should find a place in every family.

WE give the following item as we find it in one of the daily papers. We have not yet heard that Illinois has been organized into a Diocese.

BISHOP CHASE.—We observe, says the Columbus Gazette, that a Primary Convention of the Protestant Episcopal Church of Illinois, held at the town of Peoria, on Monday, the 9th instant, the Right Rev. Philander Chase, formerly Bishop of the Diocese of Ohio, was unanimously appointed to the Episcopate, and invited to remove into the new Diocese, in order to assume Episcopal jurisdiction in the same. We know not whether the appointment has been accepted.

SUNDAY SCHOOL REPORTS.

WE are requested to call attention to the following article in the Sunday School Visiter, in the hope that the suggestion may be more extensively acted upon.

STATISTICS

Of the Sunday Schools in Connexion with the Protestant Episcopal Church.

As the time for the annual meeting of the Board of *Managers* of the General Protestant Episcopal Sunday School Union is not very remote, and the triennial meeting of the *Society* is to be held only two months after that, the former taking place in June and the latter in August, we respectfully request that *accurate returns* of the number of scholars and teachers in *every school* in connexion with our Church may be transmitted to us as early as the *first day* of June next. The schools auxiliary to the General Union are by the constitution required to do this; of schools not auxiliary to the Union we make the request as a *special favor*. We think it will be gratifying to *all*, to know the precise state of the Sunday school cause in our Church. As yet, strange as it may seem, the General Society has never received complete returns from *all* its auxiliaries. Shall we be compelled to report again to the parent society that some have been delinquent? We hope not. And we hope, moreover, that for the purpose of having a full account of *all* the children and teachers now receiving Sunday school instruction in the Episcopal Church in the United States, the schools not in union with our Society will grant us the favor we solicit of them. Our address is 46 Lumber-street, New-York.

In making out the list, we would respectfully suggest that the number of *each sex* (both scholars and teachers) be given, and also that it be *stated, whether the school be or be not auxiliary*. This we should be gratified to have done, as in consequence of changes in the office, and unavoidable circumstances, we are doubtful whether our list of auxiliaries be correct, and we hope in this way to be able to ascertain.

*** The different periodicals of our Church will oblige us by inserting this article.

THEOLOGICAL SEMINARY, AND KENYON COLLEGE AND PREPARATORY SCHOOLS.

THE winter term of the several departments of the Institution in this place closed on the 25th. According to custom, the Junior Class in the College held an exhibition, of which the following is the scheme.

1. LATIN ORATION, *Artium Cultarum in Italia Restoratio*—W. A. M. BROOKE.
2. ORATION, *The Duties of the American Scholar*—W. B. BROWN.
3. ORATION, *The Influence of Superstition on Human Happiness*—R. T. BROWN.

MUSIC.

4. ORATION, *The effects of Eulogy*—C. B. MALLETT.
5. ORATION, *The Present Aspect of Spain*—R. L. BROWN.

MUSIC.

6. ORATION, *The Political Aspect of America*—R. MOORE.
7. ORATION, *The Study of American History*—A. E. JOHNSON.

MUSIC.

8. ORATION, *Causes and Influence of Revolutions*—G. E. HOGG.
9. ORATION, *American Manufactures*—P. S. RUTH.

MUSIC.

10. ORATION, *The Future Prospects of Greece*—W. H. KINKLE.
11. GREEK ORATION, *'Η τῆς Κονσταντινουπόλεως καταστροφή*—T. A. MARSHALL.

MUSIC.

12. ORATION, *The Foreign Officers of the Revolution*—E. N. LIGHTNER.
13. ORATION, *The Prospects of American Youth*—F. K. HUNT.

MUSIC.

The next session will commence three weeks from the 25th. All who may wish to gain information in regard to the Institution with a view to joining it, or for any other purpose, may do so by addressing the Rev. M. T. C. Wing, Treasurer.—*Gambier Observer.*

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

BISHOP ONDERDONK proposes commencing his visitations for the ensuing season as follows:—

Thursday, May 7, Bedford, Westchester county: 8, North Salem, Ordination, A. M., Confirmation, P. M.; 9, Somers.

Third Sunday after Easter, May 10, Paterson; Tuesday, 12, Goshen, Orange county; Thursday, 14, Monticello, Consecration A. M., Confirmation P. M.; Saturday, 16, Athens, Greene county.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22 Stillwater; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady; Ascension-Day, Thursday, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M.; Confirmation, P. M., Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown, A. M., Cherry Valley, 5 P. M.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

The Rev. Hiram Adams has relinquished the Rectorship of Christ Church, Binghamton, Broome county, and removed to the Diocese of Delaware, where he has the Rectorship of Trinity Church, Wilmington.

The Rev. George E. Winslow, late a Deacon of this Diocese, was admitted to the holy order of Priests, in the chapel of the Episcopal residence, Bishop's Court, Isle of Man, on the Fifth Sunday after Epiphany, February 8, by the Right Rev. William Ward, D. D., Lord Bishop of Soder and Man.

On the Fifth Sunday in Lent, April 5, the Bishop of this Diocese confirmed six persons for the parish of Emanuel Church, in this city, in the New-York Protestant Episcopal Public School, the usual place of worship for that parish, which is yet destitute of a church.

The Rev. Alexander H. Crosby, of Yonkers, Westchester county, has been appointed under a regulation of the Convention of this Diocese, the agent for soliciting funds for the General Theological Seminary, in the district composed of the counties of Westchester, Putnam, Orange, Sullivan, Dutchess, Ulster, Columbia, and Greene. And I hereby earnestly commend the important object of his agency to the prompt and liberal attention of my brethren the clergy and laity of the Church in hese counties.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

IN our last, we gave the speech of Mr. Brandram, delivered at the Clerical Association attended by Bishop McIlvaine. The Gambier Observer contains the following further account.

The Rev. Mr. Jowett, of the Church Missionary Society, then spoke. His address was rendered miscellaneous, on account of the range taken by that of Mr. Brandram. He spoke strongly of the wonderful blessing upon the Mission to New Zealand—that it seemed as if there Satan had been seen "like lightning to fall from heaven." But lamentable effects had ensued—there, as elsewhere in the islands of that sea, in consequence of the traffic in ardent spirits by English and Americans. The peril of the missions from the same cause called loudly upon the friends of the Gospel to seek some way by which to check this most alarming evil. Mr. Jowett urged strongly, that the recent and truly noble act of the British Government in letting the slaves go free in the West Indies, should be followed by the entrance of a missionary spirit equally comprehensive. A letter was then read by Mr. J., from Bishop Wilson of Calcutta, breathing the most enlarged missionary spirit, entreating his brethren to make a point of remembering his immense diocese, at some stated weekly period, in secret prayer. This man of Macedonia, as Mr. J. called him, besought earnestly for an increase of missionary zeal in the Churches of Christendom—an increase of that zeal for the whole world as "the field," which would lead the soldiers of CHRIST in greater numbers to seek the perils and toils and trophies of a conflict with the principalities and powers of heathen abominations. He described impressively the necessity of a multitude of active ministers being raised up on pagan ground, before the hundreds of millions of worshippers of idols can be converted; and of the consequent need of great prayerfulness, intense intercession on the part of all believers, for the bringing to pass of this great end. Mr. Jowett spoke with great praise of the enterprise of the Scotch Missionary Society, and of those in America that have taken precedence of all others in the effort to spread the knowledge of CHRIST through the empire of China—thought that Christians in England had reason to be ashamed that no English missionary had as yet entered the wide breach which Providence has recently laid bare in what has till lately been considered an inaccessible defence around that vast dominion of darkness,—but stated with joy that at length the Church Missionary Society was moving to its duty in this respect. Mr. J. said that there is now wanted for the east a superior race of missionaries for some of the duties which present and progressive changes of great importance in the empire of heathenism are introducing—he meant not a race of men superior in the excellences of Christian devotedness and faithfulness, for he could speak in most exalted terms of the brethren who had gone to the Heathen, as to their holiness and self-denial and singleness of heart for their Master, and felt that Christians at home might well learn of them in all such attainments. But he meant superiority in those qualifications of comprehensive and energetic mind and learning, which, where the field is so immense, and old institutions are breaking up, and vigorous unguided minds, from various causes breaking loose from the bondage of centuries, are so much in danger of thinking licentiously—substituting universal unbelief for worn-out superstitions, are necessary to work, with general effect, "*the machinery of the word.*" The condition of the Anglo-native youths calls for special attention, lest they become a race of powerful advocates of infidelity, enlightened enough to despise the surrounding Paganism, and not enough to embrace Christianity in its stead. A race of young men is rapidly increasing in Calcutta, and the other eastern cities, consisting of natives who have emerged from the superstitions of their fathers, not by direct contact with Christian influence, but by the indirect action of that secret agency, which throughout all the kingdoms of idolatry is undermining and exploding the systems of idolatrous priesthoods. Their minds are free, inquiring and energetic. In Calcutta they have a society for free discussion, in which questions upon all subjects connected with the ruling heathenism are treated. They have begun already to spurn the hand that would restrain them. Recently the absence of one of their number, who was ascertained to have been prevented from attending by his father, a Brahmin, that feared the result of such discussions, excited among them the strongest indignation. That some master mind should enter among the rapidly increasing numbers of these heathen youth—direct their thoughts—lift up CHRIST in their view—answer their subtilties—clear away their difficulties,—how important to the work of the Gospel! Is it not from these that native laborers are to be expected? Is it not for these that Christians should lift up their hands and hearts to GOD? Mr. J. stated that one of the Missionaries had recently set up a lecture for such youth exclusively, that they attended in a very encouraging manner, and great good was expected. In connexion with these last topics, he remarked upon the goodness of that Providence, which, in these transition times in India, has sent there, to be the chief missionary of the east, a servant of CHRIST, so full of the spirit of the work—so enlightened, so energetic, so firm, and of a mind so comprehensive, as he in whose study we were then assembled, whose portrait seemed then to be smiling on those he so much loved—*Daniel Wilson.* Mr. J. stated that he was not without hope that the spirit of the missionary cause was soon to be felt extensively in the Universities of England. He knew then a young man of first rate mind and attainments at Oxford, a valiant man for the truth, who was preparing to go to New Zealand as tutor to the young men growing up there, in a condition such as that described above. The present state of the Universities, Mr. J. considered decidedly the most encouraging feature of the times in England—not that they have come to what they ought to be, but that they are greatly improved in all respects, and especially that so many minds are now directed to the examination of the truth, and so many have come to a decided embracing of it, where once it was met with nothing but hostility. This is applicable to Cambridge much more than to Oxford, though here the signs of the times are certainly promising.

* * * * * *

But perhaps you will ask, where is the rest of the meeting? Did not Mr. Wilks speak, and all the rest of the appointed order go on? I will confess, though you set it down to my own shame. At about half past one, we adjourned for half an hour to the parlor, where was provided by Mrs. Wilson a cold collation, suitable for a colloquial and peripatetic refreshment. At a little after two the brethren again assembled: the Chairman announced that I would address them. I knew *when I began;* but when I stopped, I only knew from this, that the whole time was then exhausted, and it was necessary to break up, with only singing a doxology. But how could I be so terribly "lengthy?" I answer, *it was not my fault,*—it certainly was not—I intended to speak but half an hour; I must have spoken two hours at least. As I proceeded, one and another would arise to ask information on some point—to propose a question—or request me to include some topic especially interesting to him in the course of my observations. Thus topics were multiplied—time was insensibly consumed. Frequently I apologized, and proposed to sit down, but was entreated to go on. When supposed to be tired of standing, I was asked to speak sitting. I may say, without ascribing any thing to myself, that the interest of the meeting was alive to the end—not because *I sustained it,* but because of the great desire of those assembled to learn as much as possible of Episcopal institutions, and the state of religion in the United States. The interest was sustained by *the meeting,* not by the speaker. Each new inquiry—every new suggestion of a topic from one and another, was like stirring up the fire, and throwing fresh coals upon the embers. Thus I was led into an account of the diocesan and general organization of our Church; the mode of admission to the ministry, and the qualifications required; the parochial labors and institutions of our clergy; our theological seminaries; the spiritual welfare of our congregations; the state of missionary zeal and enterprise in the various denominations; the divisions among Christians; the tendency to Pelagianism manifested among the descendants of the Puritans; the *statu quo* of Unitarianism; the insidious efforts of Popery, with its foreign alliances; the nature and effects of many genuine revivals of religion, and the dangerous corruptions which have been introduced under that name, &c. &c.

The meeting adjourned a little before five. The Cunninghams, Mr. Bickersteth, Wilks, Jerram, Grimshaw, Hill, Carnes, Barrington, Lord Russel, &c., remained to dinner—after which good Mr. Bickersteth preached in the church formerly occupied by Bishop Wilson a very spiritual and truly missionary sermon for the Church Missionary Society. He is a plain, simple, unpretending, straightforward, undaunted preacher of CHRIST. Religion beams out its own sweet peace and cheerfulness from his every look, as well out of the pulpit as in it. He seems to be all prayer and hope and love, as if on his forehead were written: "*For me to live is* CHRIST." He does not look like an Englishman. Had I been told that among the brethren at the clerical meeting there was one genuine son of New-England, in look and gait, I should have chosen Bickersteth as the man. When great shall be the company of such Christians, and especially such ministers, Zion will indeed have awaked and put on strength—the strength of faith and love in JESUS CHRIST.

* * * * * *

It is very manifest to my own view, my opinion being formed by a comparison between the state of things at present, and that of 1830 when I was before in England, that during the last few years, there has been a great increase of piety in the Church of England, especially among her clergy. There has been indeed a very great revival of spiritual religion during the last 30 years. The difference, between the Church now, and its condition 30 years since is, as if she had risen from the dead. But it is encouraging to see that the improvement, though so greatly impeded by circumstances beyond the control of the pious, is still rapidly increasing. Wherever I go, I hear people contrasting the clergy about them now, with those who a few years since were the spiritual guides of their neighborhood. It is not a little interesting that among the eighty excellent and faithful men assembled at Mr. Wilson's, there were only some eight or ten that did not come from London, or its immediate neighborhood. But the revival of religion in the Church may be estimated more accurately by three considerations,—*The aspect of the Universities—the feeling among the higher ranks—and the tone and standard of piety among the evangelical clergy.*

It is said that the difference between the Universities, in regard to the increase of piety, is in this,—that in Oxford the progress of light is among the heads and chief officers of the colleges, while at Cambridge it is confined in a great measure to the students.

* * * * * * *

Decision of character, united with great docility, simplicity, and singleness of heart, is said to be a very interesting feature in a great many highly educated young men, who have consecrated themselves at Cambridge to the service of CHRIST. With regard to the feeling among the higher rank, I should say that whatever the comparison between the prevalence of religion in other classes of society, between England and the United States, it is more common here than with us, to see persons from the wealthiest, the most influential, accomplished and fashionable portions of society, coming out and taking a decided stand on the side, and amidst the practical occupations of vital godliness. I think that of those who have become religious from the class I have here described, there is not only a greater number of conspicuous persons, but of persons who are ready to share the heat and burden of the day, than among us. There is less fear of man—less restraint from the surrounding worldliness—more directness of religion, and far more disposition to improve all opportunities of social intercourse to spiritual edification.

Of the nobility of England, it is said that the youth now coming forward are a very superior class to their predecessors. They are taking their full share in the hardest study of the Universities, and gaining many of the highest prizes of literary eminence. Lord Verulam lately said to a friend of mine: "Our young nobility are a very superior race to their fathers; they are a magnificent set of fellows." But it is every where acknowledged that the number of decidedly pious men among the nobles, and especially their youth, has greatly increased of late. Of these, it is not very unusual to see young men of the highest rank, and the simplest devotion to CHRIST, stepping into the humblest fields of the ministry, and contenting themselves with the most obscure labors of the Master's vineyard. Of this I will give an example. At the clerical meeting, as I said before, were two young men of noble family—viz. the Hon. and Rev. Mr. Barrington, brother of Lord Barrington; and Lord Wriothesley Russell, son of the Duke of Bedford, and brother of Lord John Russell, a leader in the late House of Commons.

New Episcopal Church, Fourth Street.—This noble edifice is now nearly completed. The body of the building, or the room for public worship, is perhaps the most capacious on this side of the mountains, and finished in a style superior to any thing we have ever witnessed, either here or elsewhere. It is magnificent, though without tawdriness. Good taste is scarcely ever violated; the architect seems to have just gone far enough, in this respect, to please without offending that chastened, serious feeling, becoming such a place. The pulpit is a model of simplicity and beauty, and in exact keeping with the reading desk; both are open, gothic carved work, richly bronzed, and trimmed with scarlet velvet. The whole interior is painted, the wood work in imitation of English oak, so as to preserve a uniformity with the Gothic order to which the building belongs. Immediately over the pulpit is extended a finely turned arch, on which is inscribed the glad tidings, 'Glory to GOD in the highest, and on earth peace, good will toward men.' The whole length of the building is about one hundred and sixteen feet, and its breadth sixty-seven. The front is rendered very imposing by two massive octagonal towers and two beautiful spires; in each of the former we understand a bell is to be hung. Beneath the edifice and very little below the ground, is a thoroughly finished story, containing four spacious rooms for Sunday schools, lectures, prayer meetings, and other purposes, and also a convenient vestry room. All the pews, of which there are about one hundred and fifty, are lined and cushioned with light blue moreen, and in the end gallery is a powerful, but sweet toned organ. We need hardly add, that a building such as we have just described is not merely an honor to the enterprise of the congregation, and to the skill of the architect, Mr. Walters, but highly creditable to our city.—*Cincinnati Journal.*

Library of the Seminary.—"*Let every one resolve to place on the shelves of the Library* AT LEAST ONE GOOD BOOK." Encouraged by these suffrages, we propose the recommendation anew, for consideration and adoption. No intelligent Churchman can fail to hang his head when told, in the language of the circular, that "the total number of volumes in the Library of our Seminary,"—the Seminary, in founding which the whole Church in these United States combined, and of which the Bishops are, *ex officio,* Visiters,—"is 3800—of which at least one-half are of inferior utility." No thinking man can fail to see that the professors and students in such a seminary must, for the want of the common aliment of knowledge, be starved and dwindled. No conscientious Churchman will deny that he is debtor to such a cause, so straitened, for at least the cost of "one good book." Many there are who can, and not a few who will, come up to meet the liberal scheme of the Committee for establishing a permanent fund of $10,000, by offering of their hundreds. Few, or none are there, who cannot compass the price of "one good book."—Let them consider the result of such an effort. There are computed to be in these United States 600,000 Episcopalians. Let us suppose that *one in every hundred* should adopt the suggestion; and we add at once to the Library of the Seminary *six thousand* volumes. Let one *tenth* of this whole number resolve, if GOD shall prosper them, to do,—what it is in our knowledge that many persons do to libraries of institutions which they love,—give *one good book,* at least, *in every year;* and we have an annual increase from that source alone of *six hundred* volumes. In a single year, independent of all other additions, the library would amount to 10,000 volumes; in *ten* years to 16,000; in *thirty* years to 28,000; in *one hundred* years to 70,000 volumes,—even were there in all that time no numerical increase of our communion. A Committee appointed by the Trustees, might have it in charge to exchange all duplicates; and thus, by insensible degrees, and with little cost to any one, a noble library might soon be realized. We earnestly hope that Episcopalians will not withhold themselves from this good work.

Missionary.

Statistics of Pauperism in Massachusetts.—An abstract of the returns of the poor of the several towns in the Commonwealth, made up to the last Monday of December, 1834, furnishes the following facts. The number of towns from which returns have been received, is 212, in which the number of the poor is 5,054. Of these, 2,398 are males and 2,656 females; 4,216 white, 287 colored, and of 551 the color is not stated: 3,091 can, 951 cannot read and write, and of 1,012 there is no return in this respect; 1,353 have, and 3,578 have not families; 2,341 are temperate, 1,298 intemperate, of 1,415 no account is given; 3,304 are supported in alms-houses, 1,698 abroad, 1,162 by contract, 592 abroad, and not by contract. The average weekly expenses, when supported by contract, is 85 1-2 cents. The amount of the annual expenses of poor supported in alms-houses, is $84,716 69; supported otherwise than in alms-houses $53,723 68. The number of adults born in this State is 2,655, in other States 373; of children born in this State 885, in other States 178. The whole number, having an inhabitancy in this State, 3,214; of those whose birth is unknown or not stated, 263.—*Bost. D. Adv.*

Union of Infidelity and Popery.—Abner Kneeland, formerly a Universalist preacher, then an infidel of the Fanny Wright school and an avowed Atheist, and who was sentenced not long since to imprisonment in Massachusetts for gross blasphemy, thus speaks of the Roman Catholics in his last paper.—*N. Y. Observer.*

In this respect [their civil rights] we do not hesitate to say we do most sincerely sympathize with them; and should such aggressions on them as destroying their property in an unprovoked manner be repeated, and if we are to be called into court twice or thrice a year to defend ourselves for our religious opinions, it is high time we should so far UNITE as to cause both their and our civil rights to be respected.

Let this UNION but take place, and the great Western Valley will speak in a voice of thunder that all the missionary fanatics of our country will never be able to silence.

Christ Church, in Ann-street, recently owned by the Catholics, has been sold for $40,000, and stores are to be forthwith erected. A few years since, this property was sold by the Rev. Mr. Sellon, the owner, and an Episcopalian minister, for $18,000.

Bible for the Blind.—At a meeting of the Blind School, Liverpool, on Friday week, Mr. William Brown presented to the institution a very handsome bound copy of a part of the gospel of St. Mark, printed in embossed letters, so as to be read by blind persons by the touch. It had been transmitted from the Blind Institution of Pennsylvania, by Mr. Richards, late Mayor of Philadelphia.—*Liverpool Advertiser.*

IT is computed that there are now 5000 acres of vineyard in the U. States, scattered over the face of the country, a great portion of which may be pointed to as agricultural monuments of the exertions of isolated individuals, whose perseverance has been crowned with the most decided success, the sneers of disappointed foreigners and despisers of American productions to the contrary notwithstanding.

We will only add, that with facts and evidences now daily crowding before them, the agriculturists of the U. States can hesitate no longer, but proceed with our national energy to establish on a grand scale this profitable and delightful avocation, on our own soil; to lessen our heavy expenditures abroad, and to add another mighty link to our already extensive chain of agricultural resources. Thousands of acres of our rocky, gravelly and sandy soils, now almost worthless, are admirably adapted to the growth of the vine, and may be made at once the most beautiful and most valuable feature in our agricultural landscape.

Wellington on War.—At Paris, when the allied armies were there, a lady asked Wellington, if he did not think it the greatest imaginable good fortune on this earth to gain a battle. He replied: "No, Madam; next to losing one, it is the greatest of misfortunes." This was a clever reply, but a yet better sentiment; and his sincerity in uttering it is countenanced by its harmony with declarations made by him at other times. The testimony is a striking one, in any view of it. Wellington was then fresh from the field of blood.—*Gambier Observer.*

The original manuscript of Dr. Johnson's *Tour in Wales,* which is the property of Archdeacon Butler, of Shrewsbury, is now in the possession of Mr. Murray, of Albemarle-street.

The firing of cannon which was heard last evening, says the Albany Evening Journal, was occasioned by the close of a "Protracted Meeting" in the village of Greenbush.—*Saturday Morning Transcript.*

Sir Henry Halford, as President of the College of Physicians, gave his annual banquet last evening, at his residence in Curzon-street, which was attended by Sir Robert Peel, the Right Honorable Mr. Goldburn, the Archbishop of Canterbury, the Bishop of London, Lord Lyndhurst, Sir Charles Manners Sutton, Lord Abinger and several other of the new Reformers. The eating, drinking, and toasting being over, the company adjourned to the rooms in Pall-mall East to assist in a *conversazione,* at which upward of seven hundred individuals were assembled. The learned President gave a lecture illustrative of the circumstances immediately attendant upon the last moments of the leading members of the Royal Family of England, from the time of Henry VIII. to that of the late lamented Duke of Gloucester. The object of Sir Henry seemed to be to impress upon his auditors the fervent attachment which had prevailed amongst the princes of our own generation to the Church of England: and in this it was eminently successful. The proof of their attachment to, and consolation in religion, was not, however, by any means so convincing.—*English Paper.*

Vaccination in Burmah.—Dr. Fansher, well known in this country for his untiring efforts to disseminate the blessings of vaccination, is now making preparations to extend his philanthropic operations into the Burman empire. He has been excited to this benevolent work, in consequence of hearing of the extensive ravages made by the small pox, in that unhappy country, the last season.—*Md. Jour.*

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

April 6th, 1835.

THE Canonical Certificate was this day granted and signed in favor respectively of

Rev. Thomas C. Reed, Deacon, applying to be admitted to the holy order of Priests, and of

James Harshaw, applying to be admitted a Candidate for Orders.

The stated meetings of the Committee are on the First Monday of every month.

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

A MEETING of the Board of Managers will be held on Wednesday evening next, the 15th instant, in the Sunday School Room of St. John's Chapel, at 7 1-2 o'clock.

By order of the President.
CHS. H. ROACH, Secretary.

☞ The Board is composed of Clergymen having Schools in connexion with the Society—Clergymen of the Protestant Episcopal Church, residing in the City of New-York—Life Subscribers—Male Superintendents, and two Delegates from each School.

Superintendents and Conductors of Schools in connexion with the Society, will be pleased in making their reports, as far as possible to use the printed blanks already sent them. C. H. ROACH.

New-York, April 9, 1835.

Calendar.

APRIL.

12. Sunday before Easter.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good-Friday.

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following sums, collected by the recommendation of Bishop Doane in aid of the deficient income of the Seminary, viz.

A collection in St. Peter's Church, Morristown, N. J. by the hands of Mr. D. I. Canfield,	$15 43
A collection in St. Mark's Church, Orange, N. J., by Mr. Benj. Holmes,	9 25
A collection in St. Peter's Church, Perth Amboy, N. J., by the Rev. J. Chapman,	7 00
	$31 68

EDWARD R. JONES, *Treasurer.*

April 9, 1835.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums.

From a parishioner of the Church of the Ascension, by Rev. M. Eastburn, to constitute Wm. Ward (an infant) a life member,	$25 00
From Wm. Stebbins, the collections at the Church of the Epiphany for the quarter ending 31st of March,	253 55
	$278 55

LEWIS PHILLIPS, *Treasurer,*
at the Office of the Howard Insurance Company,
54 Wall-street.

SINCE his last acknowledgment, the subscriber, on behalf of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following.

From Mrs. Rowland, Jamaica, L. I. by the hands of the Rev. Wm L. Johnson,	$5 00
From a Friend, for the poor,	5 00
	$10 00

New-York, April 8, 1835. HUGH SMITH.

LIBRARY OF THEOLOGICAL SEMINARY.

PERMANENT FUND.

Subscriptions payable 1st January, 1836.

David Austen, (Christian's Alcove,)	$100 00

JOHN MCVICKAR.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber, on behalf of the Association, gratefully acknowledges the following valuable donations.

Chillingsworth's Works, 3 vols. 8vo. London edition.
Barrow, on the Pope's Supremacy, 1 vol, New-York.
Chowles' History of Missions, 2 vols. 4to., illustrated with plates.
Presented by Samuel Ward, Esq.

Also, Life of Bishop Heber, 2 vols. 8vo.
From John S. Rogers, M. D.

JOHN W. BROWN,
Librarian.

New-York, April 6, 1835.

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of four volumes of the "Standard Works," one Common Prayer, 12mo., and one Sumner's Exposition of the Gospels of St. Matthew and St. Mark, from "A Friend," for the Library of the Church of the Nativity.

W. F. WALKER,
April 8, 1835. 395 Fourth-street, near Avenue D.

The moneys received toward defraying the debt of the church will be acknowledged next week; they are as yet insufficient, as may be seen by the Editor's notice.

THE subscriber gratefully acknowledges the receipt of *five dollars* from a Lady, for the Sunday School under his care, corner of Canal and Varick streets. Also of a beautiful *Quarto Prayer-book,* for the Congregation of Emanuel Church, from a Gentleman. F. H. CUMING.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 9th, from the following persons, viz.

D. & J. Ames—Rev. S. W. Prestman—Caleb Hyde—H. W. Huntington—Postmaster, Boston—Rev. S. B. Shaw—Rev. Daniel Cobia—B. W. Stone, of Bristol College—Postmaster, Norwalk—Rev. J. M. Woodward, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

E. W. Hamlin—J. Swart, *with remit.*—S. Babcock—Rev. E. Y. Higbie—John C. Pechin—Rev. Charles Dresser—A. E. Miller—E. Platt—J. M. Woodward, *with remit.*—Rev. E. Burr.

THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER.

FOR SALE at the Protestant Episcopal Press, THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER. By the Rev. William Edward Wyatt, Rector of St. Paul's Church, Baltimore. Second Edition.

PRIVATE SEMINARY.

THE Summer Session of the Rev. B. G. Noble's Seminary for Boys, will commence on Wednesday, April 29th, and continue twenty-three weeks.

TERMS—For Board and Tuition, per Session,		$80 00
French,	do.	12 00
Spanish,	do.	12 00

Bridgeport, Ct. April 8th, 1835.

SELECT ENGLISH AND CLASSICAL SCHOOL, STAMFORD, CONN.

THE Summer Term of this School, under the supervision of the Rev. Ambrose S. Todd, A. M., commences the 21st day of April next. Young Gentlemen placed in charge of the Principal, may be prepared for entering College, or the Counting House. Terms, $150 per annum, including Board, Washing and Tuition. Extra charges for Tuition in French and Spanish. Each Student is expected to furnish his own bed and bedding, and bedstead or cot.

REFERENCES:

Rev. John F. Schroeder, Rev. Thomas H. Taylor, Mr. John Van Nostrand, Mr. Floyd Smith.

Stamford, March 23, 1835.

HENSHAW'S SHERIDAN.

JUST RECEIVED and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

THOMAS DUGAN,
SEXTON OF TRINITY CHURCH.

Application for interment to be made either at the Church, or in Cedar-street, 2d door west of Broadway, or at his residence 6 College Green.

Jan. 15, 1835. 3m.

CHURCH ORGANS.

HENRY ERBEN, *Church and Chamber Organ Builder,* No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

For the Churchman.

Gethsemane.

Gethsemane, Gethsemane, thou dear and hallow'd place,
My soul would hasten unto thee, led on by quick'ning grace,
Within thy sacred paths would I with eyes of faith behold,
The spot that *He*, the risen one, was wont to love of old.

O'er Cedron's gloomy brook of sin, my soul at length has pass'd,
And here in contemplation sweet, I may indulge at last,
Where Jesus has before me been, where *He's* prepared the way,
I fearlessly may follow on, my feet too safe to stray.

Yes, sov'reign, blessed, precious Lamb, this was thy loved retreat;
Here, on *that* mournful night, thou didst the strengthning angel meet;
Here all the hidden agony that wrung thy soul was pour'd,
The angry powers of darkness here against thy spirit warr'd.

The wrath of an offended God was here upon *thee* laid,
Thou, for thy erring people's sins, the sacrifice was made,
Gethsemane has witness'd oft thy deep concern for those,
Who, harden'd, help'd to heap on thee the heaviest of thy woes.

Gethsemane, Gethsemane, thou sweet but mournful spot,
O never, never while I live, be thou by me forgot;
The garden where my Saviour oft did kneel to pray and sigh,
The garden where *he* pray'd and sigh'd, that I might live on high.

Gethsemane, Gethsemane, thou consecrated place,
My soul would linger with thee now, led on by quick'ning grace,
For in thy sacred paths do I with eyes of faith behold,
The spot that He, the risen one, was wont to love of old.

M. L.

DEVOTIONAL.

EFFECT OF THE DEATH OF CHRIST.

"It is finished."—When Christ uttered these words, he changed the state of the universe. At that moment the Law ceased, and the Gospel commenced. This was the ever-memorable point of time which separated the old and the new world from each other. On one side of the point of separation you behold the Law, with its priests, its sacrifices, and its rites, retiring from sight. On the other side, you behold the Gospel with its simple and venerable institutions coming forward into view. Significantly was the veil of the temple rent in this hour; for the glory then departed from between the cherubims. The legal high priest delivered up his urim and thummim, his breast-plate, his robes, and his incense: and Christ stood forth as the great High Priest of all succeeding generations. By that one sacrifice, which he now offered, he abolished sacrifices for ever. Altars on which the fire had blazed for ages, were now to smoke no more. Victims were no more to bleed. 'Not with the blood of bulls and goats, but with his own blood, he now entered into the holy place, there to appear in the presence of God for us.'

This was the hour of association and union to all the worshippers of God. When Christ said, *It is finished*, he threw down the wall of partition which had so long divided the Gentile from the Jew. He gathered into one all the faithful, out of every kindred and people. He proclaimed the hour to be come, when the knowledge of the true God should be no longer confined to one nation, nor his worship to one temple; but over all the earth, the worshippers of the Father should *serve him in spirit and in truth.* From that hour they who dwelt in the *uttermost ends of the earth, strangers to the covenant of promise*, began to be *brought nigh.* In that hour, the light of the Gospel dawned from far on the British islands.

THE DEATH OF CHRIST THE GROUND OF TRUST AND CONSOLATION.

The death of Christ affords us ground to confide in the Divine mercy, for the pardon of sin. All the steps of that high dispensation of Providence, which we have considered, lead directly to this conclusion, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' This is the final result of the discoveries of the Gospel. On this rests that great system of consolation, which it hath reared up for men. We are not left to dubious and intricate reasonings, concerning the conduct which God may be expected to hold toward his offending creatures. But we are led to the view of important and illustrious facts, which strike the mind with evidence irresistible. For, is it possible to believe that such great operations as I have endeavored to describe, were carried on by the Almighty in vain? Did he excite in the hearts of his creatures such encouraging hopes, without without any intention to fulfil them? After so long a preparation of goodness, could he mean to deny forgiveness to the penitent and the humble? When, overcome by the sense of guilt, man looks up with an astonished eye to the justice of his Creator, let him recollect that hour of which the text speaks, and be comforted. The signals of Divine mercy, erected in his view, are too conspicuous to be either distrusted or mistaken.

THE DEATH OF CHRIST A PLEDGE OF THE FULFILMENT OF THE PROMISES.

The discoveries of this hour afford the highest reason to trust in the Divine faithfulness for the accomplishment of every promise which remains yet unfulfilled: for this was the hour of the completion of God's ancient covenant. It was the *performance of the mercy promised to the fathers.* We behold the consummation of a great plan, which, throughout a course of ages, had been uniformly pursued; and which, against every human appearance, was at the appointed moment, exactly fulfilled. *No word that has gone out of the mouth of the* Lord *shall fail.* No length of time alters his purpose: no obstacles can retard it. Toward the ends accomplished in this hour, the most repugnant instruments were made to operate. We discern God, bending to his purpose the jarring passions, the opposite interests, and even the vices of men; uniting seeming contrarieties in his scheme; making *the wrath of man to praise him;* obliging the ambition of princes, the prejudices of the Jews, the malice of Satan, all to concur, either in bringing forward this hour, or in completing its destined effects. With what entire confidence ought we to wait for the fulfilment of all his other promises in their due time; even when events are most embroiled, and the prospect is most discouraging? *Although thou sayest, Thou canst not see him; yet judgment is before him; therefore trust thou in him.* Be attentive only to perform thy duty; leave the event to God; and be assured, that under the direction of his providence *all things shall work together* for a happy issue.

THE DEATH OF CHRIST THE FOUNDATION OF FILIAL WORSHIP AND OF ELEVATED HOPES.

The consideration of this whole subject tends to excite gratitude and devotion, when we approach to God in acts of worship. The hour of which I have discoursed, presents him to us in the amiable light of the deliverer of mankind, the restorer of our forfeited hopes. We behold the greatness of the Almighty, softened by the mild radiance of condescension and mercy. We behold him diminishing the awful distance at which we stand from his presence, by appointing for us a Mediator and Intercessor, through whom the humble may, without dismay, approach to Him who made them. By such views of the Divine nature, Christian faith lays the foundation for a worship which shall be at once rational and affectionate; a worship, in which the light of the understanding shall concur with the devotion of the heart, and the most profound reverence be united with the most cordial love. Christian faith is not a system of speculative truths. It is not a lesson of moral instruction only. By a train of high discoveries which it reveals, by a succession of interesting objects which it places in our view, it is calculated to elevate the mind, to purify the affections, and, by the assistance of devotion, to confirm and encourage virtue. Such, in particular, is the scope of that divine institution, the sacrament of our Lord's Supper. To this happy purpose let it conduce, by concentring, in one striking point of light, all that the Gospel has displayed of what is most important to man. Touched with just contrition for past offences, and filled with a grateful sense of Divine goodness, let us come to the altar of God, and with a humble faith in his infinite mercies devote ourselves to him for ever"

From Saurin.

GOOD FRIDAY.

This day, Christians, in which we are representing death to you as a universal wreck which swallows up all your possessions, your titles, your greatness, your riches, your social connexions,—all that you were, and all that you hoped to be; this day, while we are attempting to convey to you an idea of the celestial felicity, capable of strengthening you to behold, without dismay, this universal wreck in which you are going to be involved; this day we could wish you to conceive the heavenly world, and the blessedness which God is there preparing for you under another idea. We mean to trace another view of it, the lustre of which effaces all the rest. We build upon this foundation of St. Paul: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii.32. The heavenly blessedness is the purchase of the death of Jesus Christ. Here collect, my brethren, every thing that is capable of enhancing to your apprehension, the unspeakable greatness and importance of that death.

View the death of Christ relatively to the types which prefigured it; relatively to the shadows by which it was adumbrated; relatively to the ceremonies by which it was represented; relatively to the oracles which predicted it.

View the death of Christ relatively to the tempests and thunderbolts which were levelled at the head of the Redeemer. Behold his soul overwhelmed with sorrow; behold that blood falling down to the ground; that cup of bitterness which was given him to drink; hearken to that insulting language, to those calumnies, to those false accusations, to that unjust sentence of condemnation; behold those hands and feet pierced with nails, that sacred body speedily reduced to one ghastly wound; behold that licentious rabble clamorously demanding the punishment of the cross, and increasing the horror of it by every indignity which malice could invent; look up to heaven itself, and behold the Eternal Father abandoning the Son of his love to so many woes; behold hell in concert with heaven, and heaven with the earth.

View the death of Christ relatively to the dreadful signs by which it was accompanied; relatively to that earth seized with trembling, to that sun shrouded in darkness, to those rocks rent asunder, to those opening graves, to those departed saints returning to the light of day.

View the death of Christ relatively to the greatness of God, and to the littleness of man, in whose behalf all this bloody scene was transacted.

Collect all these various particulars, and still say to yourself, The death of Jesus Christ is all this. The death of Jesus Christ is the body of the figures, the original of the types, the reality of the shadows, the accomplishment of the prophecies. The death of Jesus Christ is that great event which darkened the sun, which opened the tombs, which rent asunder the rocks, which made the earth to tremble, which turned nature and the elements upside down. Follow up these reflections, and on these let your imagination settle.

The death of Jesus Christ conceived thus, apply it to the subject which we are treating. The death of Jesus Christ conceived thus, let it serve to assist you in forming an idea of the heavenly blessedness. Still build on this foundation of St. Paul; say with that Apostle, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" You regret the world; you who are advancing on your way heavenward. And what is heaven? It is the purchase of Christ's death. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" If the means be thus great, what must the end be! If the preparatives be thus magnificent, what must be the issue! If the conflict be thus sharp, what must be the victory! If the price be thus costly, what, O what shall be the bliss which this price is intended to purchase!

After that, my brethren, return to the world. —What is it you regret? Are you regretting the loss of palaces, of sceptres, of crowns? It is to regret the humble crook in your hand, the cottage which covers your head. Do you regret the loss of society, a society whose defects and whose delights are frequently an equal source of misery to you? Ah! phantom of vain desire, will you still present illusion to the eye? Will you still maintain your ground against those solid blessings which the death of Jesus Christ has purchased for us? Ah! "broken cisterns," will you still preserve a preference in our esteem to the "Fountain of living waters?" Ah! great High Priest of the new covenant, shall we still find it painfully difficult to follow thee, whilst thou art conducting us to heavenly places, by the bloody traces of thy cross and martyrdom. Jesus Christ is a "conqueror," who has acquired for us a kingdom of glory and felicity; his death is an invaluable pledge of a triumphant eternity.

Death, then, has nothing, henceforward, that is formidable to the Christian. In the tomb of Jesus Christ are dissipated all the terrors which the tomb of nature presents. In the tomb of nature I perceive a gloomy night, which the eye is unable to penetrate; in the tomb of Jesus Christ I behold light and life. In the tomb of nature the punishment of sin stares me in the face; in the tomb of Jesus Christ I find the expiation of it. In the tomb of nature I read the fearful doom pronounced upon Adam, and upon all his miserable posterity,—"Dust thou art, and unto dust shalt thou return." Gen. iii. 19; but in the tomb of Jesus Christ my tongue is loosed into this triumphant song of praise,—"O death, where is thy sting? O grave, where is thy victory?" . . . . "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." 1 Cor. xv. 55, 57. "Through death he has destroyed him that had the power of death, that is, the devil; that he might deliver them who through fear of death, were all their lifetime subject to bondage."

What mighty consolations we may, we ought to take, even in the sad solemnity of this day. What tears of joy are fit to be mingled with those of grief and penitence! The latter we should be stupid and inhuman not to pay to the dismal agonies of our dearest Master; the former, we should be unthankful and cruel to ourselves not to give to the happy effects of the misery he so graciously condescended to undergo for us. But to make both effectual, let us, inflamed with zeal and gratitude and love unfeigned, endeavor for our own particular, and most devoutly beg for the rest (as the best of Churches teaches us) that the innumerable benefits of this precious bloodshedding may have their full extent, and free course; that "we, and the whole Church of Christ, may receive remission of sins," and all the other blessed effects of his passion. That he "who hath made a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," would cause his way to be known, and show his saving health to the yet dark and unbelieving nations; and that all who do already know it may walk worthy of it. Even so, blessed Jesus, "by thine agony and bloody sweat, by thy cross and passion, good Lord deliver us."—*Stanhope.*

THE LORD'S SUPPER.

He who remembers Christ dying for him is supposed to have a due sense of the merit and efficacy of that death. He must believe that God hath accepted it, in full satisfaction to his offended justice, and set him forth as a propitiation, in whom we have forgiveness and acceptance. Consequently, he approaches this table with assured persuasion that the great work of redemption is accomplished. By this persuasion he feels himself invigorated and actuated perpetually. It is like the soul in his body, animating every part: it influences his whole behavior, supports him under trials, arms him against temptations, silences his doubts, lays the disquiet of fears and misgivings to sleep, banishes despair utterly, and shows him to himself, though most polluted and unworthy when considered abstractedly and alone, yet when considered as one for whom Christ died, the purchase of that blood which could not be shed in vain, and sure to be accepted in and for the beloved Son of God.

If ever our devotions can be exalted to a pitch in any degree worthy of those blessed mysteries, sure it must be, then, when the repeated contemplation of our Lord's glorious achievements for us, have raised our heavy souls, and put them on the wing. If ever our faith in Christ be lively and steadfast, it is then most like to be so, when we celebrate his conquest over death and hell, and take courage from the rout now given to his enemies and ours. If ever we be touched with deep and tender remorse, and melt into penitential tears, and heartily abhor our faults and follies, and ourselves for them,—sure, this will be the effect of reading, hearing, recollecting our dear Redeemer's sufferings: the bitterness of his bodily pains, the anguish of his soul, and the dreadful punishment inflicted upon sin in his person. If ever the love of Christ commit a holy violence upon our hearts, *and constrain us to obedience,*—when are we so prepared to submit to, and be vanquished by it, as now that Jesus Christ is crucified in our ears, and before our eyes, for a whole week together; and hath thereby so fully possessed us with ideas of his most astonishing kindness and condescension?—*Stanhope.*

This ceremony is so august; the mysteries which it unfolds are so awful; the punishment denounced against those who profane it, is so tremendous, that it is impossible to escape every emotion of fear, when engaged in the celebration of it. Study to be sensible of your own weakness. Say, in the language of repentance the most lively and sincere, and of humility the most profound, "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" Ps. cxxx. 3. "O Lord God, I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant." Gen. xxxii. 10. Stand in awe of the presence of the majesty of God Almighty; cry out with Jacob, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." Gen. xxvii. 17.

But while you render unto God the homage of holy fear, honor him likewise with that of holy confidence. Think not that he loves to be always viewed as "the great, the mighty, and the terrible God," Neh. ix. 32; the God who "is a consuming fire." Heb. xii. 29. He draws nigh to you in this ordinance, not with awful manifestations of vengeance; but with all the attractions of his grace, with all the gifts of his Spirit, with all the demonstrations of his love. Bow down over the mystical ark, together with the celestial intelligences, and admire the wonders which it contains, and beholding with them "the glory" of your Redeemer, with them cry out, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." Isa. vi. 3.

REFLECTIONS AFTER THE CELEBRATION OF THE LORD'S SUPPER.

We are about to return into the world; we have still difficulties and dangers to encounter, bitter potions to swallow, afflictions to suffer; especially in this age of fire and of blood so fatal to the Christian name. But supported by this grace of God, we shall be able to resist and to overcome the most violent assaults.

We are going to return into the world, amidst the snares of the wicked one; he will still aim many a blow at our souls; this flesh is not yet entirely mortified; the old man has not yet received his death's wound; evil concupiscence is not yet completely extinguished; we shall fall into sin again. Humiliating reflection to a soul which this day places all its delight in being united unto God! But supported by this peace of God, we shall find the means of remedying the weakness with which we may be still overtaken, as it has furnished the means of deliverance from those into which we had already fallen.

We are going to return into the world; it is high time to think of our departure out of it. We are conversant with the living; we must think of being speedily mingled with the dead. We yet live; we must die. We must be looking forward to those mortal agonies which are preparing; to that bed of languishing which is already spread; to that funeral procession which is marshalling for us. But supported by this peace of God, we shall be more than conquerors in all these conflicts: with "the Spirit of Him who hath raised up Christ from the dead," we shall bid defiance to all the powers of "the king of terrors." Jesus, who "hath destroyed him who had the power of death," will deliver us from his dominion. Through that gloomy night which is fast approaching, and which is already covering our eyes with its awful shade, we shall behold the rays of "the Sun of righteousness," and their divine light shall dissipate to us all the horrors "of the valley of the shadow of death." Amen. To God be honor and glory for ever. Amen.

CHRIST DYING A MODEL FOR UNIVERSAL IMITATION.

If we wish for models to copy, where shall we find models so venerable as on the cross of Christ? Let the proud man go to the cross of Christ; let him there behold the Word in a state of humiliation; let him there contemplate the person who made himself of no reputation, and took upon him the form of a servant, and condescended to submit to the punishment of a slave: the person who being in the form of God, thought it not robbery to be equal with God: let the proud man look to him and learn to be humble. Let the voluptuous repair to the cross of Christ; let him there behold the flesh crucified, the senses subdued, pleasure mortified, and learn to bring forth fruits meet for repentance. Let the implacable repair to the cross of Christ; let him there contemplate Jesus Christ dying for his enemies, praying even for his murderers, and learn to put on bowels of mercies. Let the murmurer go to the cross of Christ; let him go and study that complete submission which this divine Saviour yielded to the most rigid commands of his Father, and learn to resign himself in all things to the will of God.

DEFERRED MATTER.

From the Sunday School Journal.

INTERESTING INTELLIGENCE FROM INDIA.

(*Continued from p.* 831.)

"While we rejoice to see the progress of secular knowledge of all descriptions, and delight to aid it to the utmost of our power, we are anxious to see the knowledge of God advance with equal pace: we wish to see our youth educated for eternity as well as for time; and the sanctifying religion of Christ, instead of the heartless infidelity of the Atheist or Deist, supplant the fading superstitions of these millions of Hindostan. It does appear to us very objectionable, when *professed Christians* are the agents, to enlighten the eyes of a native youth so as to show him the folly of idolatry, and then to leave him without teaching him 'a more excellent way;' to release him from the restraints of caste and parental authority, which, while they bind him to many vices, secure his outward performance of at least some virtues, and not to exhibit to him the relation in which he stands to God as his moral governor, and the requirements of that holy law to which, as the creature of God, he is righteously made subject; to show him that the scriptures he has reverenced are 'cunningly devised fables,' and not to lay before him those sacred records which are 'truth itself;' to convince him that the saviours he before trusted in, whether fancied gods or reverenced men, are 'refuges of lies,' and not to tell him of that adorable Redeemer in whom whosoever believeth shall have life everlasting; in short, by filling his mind with doubts, as to his former religion, to cast him as it were adrift in the ocean of uncertainty and infidelity, and not to supply him with a compass by which, under divine direction, he may make a prosperous voyage, and safely reach the shores of eternal glory. Hence we anxiously desire that each school should be supplied with useful and entertaining books, in which the government of God is recognised, the Scriptures he has given are explained and enforced, and the Saviour he has sent exhibited and recommended to the attention of every reader.

"We wish, therefore, to give currency to such books only as all can conscientiously approve.

"It may gratify our transatlantic brethren to be informed, that the labors of American writers are becoming more extensively useful in India. In order to secure at once, for the use of native schools, a work adapted to exhibit in a popular way the evidences of our common faith, we have lately re-printed the admirable work in your catalogue entitled 'Family Conversations,' and with the hope particularly of benefiting natives acquainted with English, who might be convinced of the truth of Christianity, or Europeans who might be its nominal professors, we have put to press, Abbott's 'Young Christian.' In order too to enlighten the minds of our countrymen as to the propriety and duty of making religion a part of education, we have compiled a little work, which we trust will be extensively useful. It is entitled 'The claims of the Bible in a system of popular Instruction,' and is composed of the productions of three American writers, Rush, Hodge, and Evarts, published by three of your noble institutions, the American Tract Society, the American Sunday School Union, and the American Board of Foreign Missions. The encouraging sale of the first of these works, through its publication in our monthly list, gives a satisfactory pledge that the others will secure an extensive circulation, and be the means of effecting abundant good. We have also determined on reprinting your abridged memoir of the late Rev. T. Thomason, an excellent minister of the Episcopal Church, of which Mr. Pearce received a copy a few days ago, and which is now revising for the press by Mr. T.'s devoted successor, the Rev. Mr. Dealtry, of the Mission Church in this city.

"These circumstances satisfy us that God has by his providence placed in our hands an instrument of good, which, if properly worked, may be of immense advantage to India. We therefore entreat with confidence your generous co-operation.

"The teeming myriads of India require no *contracted* efforts for their benefit. In a country where the ignorance is so gross, the superstitions so established, the depravity so extensive, the multitude of minds to be enlightened and sanctified, so boundless, we need *vigorous, united, and immediate efforts.* Among the one hundred millions who may be immediately or remotely benefited by your exertions, five or six individuals descend to the grave every minute, and from 300 to 350 every hour! No time therefore is to be lost, no effort left unattempted, lest on us descend the guilt of souls, and lest the blood of our brethren destroyed through our apathy, negligence, or delay, should cry against us for vengeance.

"Perceiving that this letter has already extended to a greater length than we intended, we reserve for a separate communication some intelligence respecting another plan for the good of India, which we are anxious to bring to your notice, and in the meantime subscribe ourselves,

"Dear gentlemen, your faithful friends and fellow-laborers,
W. H. Pearce.
Calcutta, Oct. 10, 1834. C. E. Trevelyan."

Ceylon.—We have just received a letter from the Rev. Mr. Eckard, the last missionary sent by the American Board to Ceylon, and give below such paragraphs as are likely to interest our readers generally. Mr. Eckard arrived in Batticotta on the 5th of March last, and entered at once on his duties in the seminary there, besides devoting several hours daily to the study of the Tamul language. It will add to the gratification of our readers to know that Mr. Eckard was for several years a Sunday school teacher in his native city, Philadelphia, and went fresh from that service to his present field.

"You are aware that I am connected with the Mission Seminary. It is a college where religion and science are taught together. There are 130 students in it, all of them natives of Ceylon. Of these 56 are members of the Church, and many more profess to be converted, but are kept as 'candidates' for some time, 'to try their spirits,' for we cannot here 'believe every spirit,' nor admit members to the Church until after a long trial. More than 100 of these students can speak English. I therefore have a wide field open, even before I am master of their language. On an average I spend about two hours every day with some of the classes, instructing them either in religious or scientific truths. The greater part of the students are superintended by young men, who themselves were educated in the seminary. All of these superintendents are, as we trust, decidedly pious, and will probably become preachers to their heathen countrymen. Some of the higher classes are to be taught by Mr. Poor, or myself, and I have to study hard to be able to undertake the management of these higher sciences. You must understand that *science* is part of the Hindoo religion. Their sacred books pretend to teach all sciences. One of the most powerful modes of overturning their idolatry is to teach a correct system of philosophy. Hence the importance of the studies in the seminary will be manifest. If we teach the true system of astronomy, and prove that we have the true system, by calculating and predicting eclipses, and explaining how we do this, we at the same time give the lie to their sacred books, which assert a very wild and extravagant system of astronomy. So by means of trigonometrical calculations we can prove the falsehood of some of their assertions respecting the height of the north star, which assertions are part of their religion. Trigonometry therefore must be taught, and in order to teach it as well as astronomy, we have to teach algebra and geometry. Much of this is well taught by our native assistants. Their sacred books contain much error respecting the causes of thunder and lightning; we oppose this by lecturing on electricity. An old Brahmin, who lives near us, remarked to one of our native preachers: 'If the Missionaries would cease to tell us of *that* Jesus *and the motion of the earth*, they would do very well.' You perceive readily that our science as well as our religion is calculated to blow up their superstition.

"I have said enough already to show you that I am sufficiently employed—but this is not all. There are many villages all around, crowded with miserable idolaters. It will not answer to neglect these entirely. At present I go but once a week to these villages, on Tuesday, for on Sunday I preach to the students. Every Tuesday evening, just as the sun sinks below the horizon, I start in one direction, and Mr. Poor in another, and Dr. Ward in a third. We each take two native assistants from the seminary. These pray and preach also, and in my case one acts as my interpreter, for until I acquire the language I will be able to preach in this way only, which is a miserable way with a bad interpreter, and a good one with such interpreters as I have, intelligent, warm hearted, young Christian converts, well educated both in Heathenism and Christianity. Can you imagine me at one of these meetings? We assemble after dark in a house which consists merely of posts driven in the ground supporting a roof of large leaves laid on palmyra rafters. The hard ground is covered with coarse native mats. Two lanterns suspended from a beam partially illuminate the darkness. By their gleam you may see the dusky forms of my auditors,—two or three dozen men and boys, some almost naked, the others with a piece of cloth tied round their bodies, and a dirty turban on their heads. All are seated on the mats which cover the earthen floor. Amidst this group of Pagans we speak of Jesus and the only true God, of faith and repentance and a judgment to come. Generally they are attentive—their eyes fixed on the speaker as they lie in a half-reclining attitude along the mats. They very frequently ask questions, or make objections to what is said, and sometimes become turbulent. Often, however, they will only say 'Very good,' at the end of each sentence which they like. They say it of course in their own language. One evening a man said to me in the course of the remarks—'Whilst I am here listening I am very good, but as soon as I go away, all my evil comes back again.' Another on the same occasion remarked with great earnestness—'You come here and tell us, that all our old ways are bad, and that we must repent, now tell me what repentance is.' When such a question is seriously proposed by a heathen, there is some ground to hope that he will learn to answer it by his own experience. * * * *

"I much doubt whether there are many Sunday schools in America much superior to ours at Batticotta, composed of 300 heathen children, and taught by young men who themselves were once heathens. The good behavior of the scholars here casts shame upon that of many children in the United States. In the daily schools of the Mission we have in all about 2700 boys and 400 girls. The Church members are in number 201; but there are others who, we trust, are converted, but whom it is not safe to admit to the Church until they are well tried."

We learn from Mr. Eckard that the British Government in India have given permission to the American Missionaries to establish a station at Madura, in the presidency of Madras, a city of a hundred thousand inhabitants, and formerly the capital of the Tamul kings.—Messrs. Todd and Hoisington had left Ceylon and proceeded to Madura.

The Rev. Mr. Woodward, of the Batticotta station, died in India on a tour for his health, on the fourth of August. He was but thirty-nine years of age, and had been in Ceylon fifteen years.

We have received from Calcutta a copy of the reprint of one of our publications, "Familiar Conversations on the Evidences of the Christian Revelation." 143 pages.

We have also received in a pamphlet entitled "The Claims of the Bible as a Book for Popular Instruction," the republication of the following articles for circulation in India:—Dr. Rush's Defence of the Use of the Bible in Schools; Prof. Hodge's Sermon before the American Sunday School Union, on the Place of the Bible in Education; and Mr. Evart's Remarks on the Duty of Evangelizing the World.

STATE OF RELIGION AT GENEVA.

Extract of a private Letter from a Unitarian at Geneva to a Friend at Cambridge, Mass.

"It is well known to what an extreme of impiety and atheism the French nation was drawn about the end of the last century. Our city, Swiss in heart and national spirit, but French in language, manners, and all external appearances, received the recoil of every thing which happened in France; and unhappily, at the same time, she felt impiety and atheism attempting to penetrate her own bosom. Skepticism was but too much excited by the writings of Voltaire, and his residence near us at Ferney. At present, thanks to God, impiety and atheism do not appear in the manners and literature of the public, though they are still manifested by secret thoughts and wicked actions. Our condition is a miniature of that of France. There are many minds behind the spirit of the age, which still regard Voltaire as their oracle, and by habit, or inheritance, read his works. Such of us as are Unitarians, in fact, if not in name, by wise and moderate measures, attempt to bring them under the banner of the Gospel. But there is one serious obstacle which prevents the success of our efforts; that is, the restless fanaticism and the superstitious opinions of some. It is perhaps the sight of skepticism, which has given them birth; but we now fear them more than any thing else. Geneva is the centre of their military operations, and their journals and pamphlets proceed from this place. Here has been founded a theological seminary the rival of our own, and here they have assembled their chosen men; finally it is here, that the gold of England, and of many parts of America, flows together and sustains their measures."

Jerusalem.—The Prussian State Gazette of the 24th instant has the following from the Bishop of Jerusalem, resident at Constantinople, to the Archbishop of Tabor Jerofei, resident at Moscow:—"Beloved Brother—New and unexpected tribulations have again plunged us in the depth of affliction. From recent letters of our brethren at Jerusalem, we learn that, independently of those misfortunes arising out of the political situation of Syria, the insurrection of the Arabians, the pillage, famine, and personal danger to which they have been exposed, a violent and terrific earthquake was experienced on the 23d of May last, which lasted three minutes. The great stone vault of the majestic Church of the Holy Sepulchre was so damaged that it almost fell in. The Church of the monastery of Saiva was slit in twain, as on a former occasion was rent the curtain of Solomon's Temple. Two of its towers were nearly razed to the ground, and the Church of St. John the Baptist has suffered to such a degree that its entire fall must be expected. Numerous rents have been made also in the Holy Bethlehem and in the monastery of the Holy Cross. This unexpected misfortune has placed the whole brotherhood in the most hopeless condition, and indescribable tribulation. Verily, beloved brother, we find ourselves in so calamitous a state, that we have no means of our own to keep up the monasteries of Jerusalem, unless the Almighty should temper his afflictive dispensations with mercy, and casting an eye of compassion upon our calamity, should give us strength to endure the burden which now appears past bearing. We feel how afflictive this communication must be to you, but have resolved to make it, to animate the zeal of those who honor the holy sepulchre, and who may be disposed to come to the assistance of the Holy States."

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It is desirable that all who enter the school will continue to the end of the term, and no deduction will be made for absence except in case of protracted sickness.

References: Rev. Dr. Judd, Principal of the Episcopal Academy; B. Beach, Esq., Cheshire, Ct.; Rt. Rev. Bishop Brownell; Rev. Dr. Wheaton, President Washington College, Hartford, Ct.; Rev. Wm. Jarvis, Chatham, Ct.; Rev. Dr Turner, Professor Theological Seminary, Rev. Dr. Anthon, Rev. Dr. Hawkes, Floyd Smith, Esq., New-York.

Cheshire, Ct. March 17th, 1835.

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